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WHOLE NO. 848

THE FOOTPRINTS OF GOD

THE skeptic waited impatiently for the Arab guide to finish his devotions. Then he said, "You pray to God and give every evidence that you believe He exists; now can you show me God so that I can see Him?" Hesitating for a moment, the desert man pointed to the sunset and to the streams of gold which had not yet been drawn in, and said, "There are His footprints."

And indeed God has walked through this universe of nature and left His footprints in the rocks and in the stars, in the seas and in the skies, in the mountain crevices and upon the clouds. Anywhere you look you see such footprints as only God could make.

But more than this, God has walked through the highways and across the fields of His written Word and has left His inerasable footprints there. In history and prophecy, in psalm and epistle, in Gospel and apocalypse, everywhere you turn you behold the footprints of God.

And God has walked through the corridors of our souls while as yet the clay was plastic, and there He has left His footprints. Our wills, our intellects, our sensibilities—every and all attributes of personality—bear prints made by the feet of God as He passed this way.

But the footprints of God all point in the same direction. It is always onward and upward with God. The footprints of God and of all good men who have walked with Him pass on over the hills and into the "City Foursquare." Only the footprints of One point outward from that city, and even these turn back thither again from the top of the Mount of Olives.

And if we are to walk with God and go home with Him, we must observe His footprints and make them our guide. We must "walk even as he walked." Not in the sense of wisdom and power, but in the likeness of His love and mercy and faith. These observations refer to the purposeful side of life. As to the phases of life over which we have no control, "The steps of a good man are ordered by the Lord," and when the last step has been taken and the gates of the city appear, only a glance of retrospect will be necessary to make clear that ever and always God's way is the best way and all the ways of those who truly love Him lead at last to the throne.

HERALD OF HOLINESS

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SALVATION IS COMMENSURATE TO SIN

ONDONING sin and minifying salvation are twin daughters of error. But the situation is not improved when sin is exaggerated and salvation is still underrated. Sin as an act is heinous and sin as a state is hideous. Sin as guilt is robbery, adultery and murder. Sin as condition is leprosy, palsy and death. The consequences of sin are blast, blight and damnation in this world and in the one to come.

But over against sin's worst God sets His rainbow. Salvation is as deep and wide as the stain and dominion of sin. "Where sin abounded, grace did much more abound." "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The blood of Jesus Christ is redder than the reddest sin and Calvary's stream is more crimson than depravity's most polluting flow.

But salvation is actual as well as provisional. Pardon and regeneration and adoption are real in the experience of all who come to God in true repentance and genuine faith. The fiery baptism with the Holy Ghost is the second epoch in the experience of those who "go on to know the Lord." And the baptism with the Holy Ghost is efficient in burning out the dross of inbred sin and making the heart perfect in love.

Can Jesus Christ save from all sin here and now? To answer in the negative is to limit His power. Will Jesus Christ save from all sin here and now? To answer in the negative is to limit His goodness. Does Jesus Christ save from all sin here and now? To answer in the negative is to confess one's need of the mourner's bench.

But Jesus Christ can save from all sin here and now, for all power is given unto Him in heaven and on earth. Jesus Christ will save from all sin here and now, "For this is the will of God, even your sanctification." And as a matter of testimony this writer joins in with the millions who from the days of Paul until this have been able to say, "I am sure that when I come, I shall come in the fulness of the blessing of the gospel of Christ."

The devil is mighty, but Jesus Christ is almighty. Sin is deep rooted and tenacious, but the fire of God's

Spirit can reach to its tap root and extract and consume it root and branch. The need is great, but God is greater than our greatest need. Thank God for salvation that is commensurate with sin and which is free and available to all.

And we are not speaking of imputation only, but of impartation also. It is not a mere matter of taking Jesus for all and yet remaining as you were. It is a question of taking Jesus for your all and finding Him more than you expected. It is the taking of Jesus Christ as Savior, Deliverer and Friend and finding Him the fairest of ten thousand and the one altogether lovely. Jesus Christ changes the old life and makes it new. He cancels sin and makes sonship a reality. He purges out the dross and makes the heart pure and clean. He enters His temple—the heart—and lives and dwells and reigns without a revival.

PERSONAL WORDS FROM THE RETIRING EDITOR

Dr. Wiley, the newly elected Editor of the HERALD OF HOLINESS, needed a few days to adjust his affairs to the demands of his new duties, so I am writing the editorials and editing the paper for this week and also for next week. Dr. Wiley's material will make its appearance first in the issue of July 25, and on that date his name will appear as editor of the paper.

Today I was talking with Rev. C. W. Ruth, the well-known evangelist. In the course of the conversation he remarked that he believed the results of his special Bible readings on holiness were the most abiding of the work he has done during his more than forty years in the ministry. Brother Ruth is the outstanding "second blessing" teacher of this generation and our schools ought to engage him for lecture courses every year as long as he lives. We have eight schools and each of them should make a set arrangement to have Rev. C. W. Ruth come for a two weeks' lecture course at a certain time every year. should not be a revival meeting, but a time for indoctrination. An arrangement like this would do more to inspire our young preachers to actually preach holiness than anything that could be done. Can we not start this on the rounds for this coming school year?

We have not usually attempted book reviews in the editorial columns, but John Paul's new book, "The Soul Digger," is too good to let pass. It is a biography of Bishop William Taylor, who is the most characteristic holiness evangelist and missionary who has lived since Wesley. This book ought to be in our course of study for licensed ministers and it ought to be owned and read by every preacher and layman in our movement. The price is two dollars and our Publishing House has it for sale.

Already some have been asking, "What about the Preacher's Magazine?" Well, the arrangement is for

me to continue as editor of this publication, at least to the close of the present calendar year. We have been greatly pleased with the reception accorded this Magazine during the two and one-half years of its existence. We are as strongly convinced as ever that there is a great field for it and we expect to improve it, as experience shall make us able, all along the line. If any preacher reads these lines who has never seen a copy of The Preacher's Magazine, we shall be glad to have him send ten cents for a sample copy, or, better still, to receive his subscription for a year at one dollar for the whole time.

The General Assembly at Columbus, Ohio, was all that anyone could wish as regards attendance, and the spirit of oneness was remarkably present. The brethren of the Entertainment Committee did a wonderful work in providing for the great crowds who swarmed to this quadrennial Nazarene gathering. The temper of the assembly was conservative and changes in plan and policy were the exception, rather than the rule. From every side, from members and friends, came the word that the Nazarenes are sanely aggressive, and the conviction was general that we are now entering upon a period of aggressiveness and victory. No, we would not want a General Assembly every year: the strain is too great. But we are glad we have had this one and we believe that this period of "taking tab" on ourselves will have a wholesome effect, and we believe we shall strike in for revivals and for aggressive home and foreign missionary programs that will, under the blessing of God, clearly justify our existence in the earth.

The General Assembly placed the foreign mission work of the Church of the Nazarene under the direct supervision of the General Superintendents and specified that each mission field is to be visited by at least two General Superintendents during the quadrennium. The Church of the Nazarene was never more set on a genuine, aggressive evangelistic and missionary program in home lands and foreign fields than now, and the next few years will doubtless bring about a decided widening and deepening of the efforts to reach the lost of earth with the gospel of Jesus Christ.

THE NEW EDITOR OF THE HERALD OF HOLINESS

UR issue of last week contained news items concerning the actions of our recent General Assembly, so that our readers know that the present writer was elected as one of the General Superintendents of the church and that Dr. H. Orton Wiley was elected Editor of the HERALD OF HOLINESS.

In the first place, the recent action of the General Assembly terminates a term of more than seven years of editorial service for me, and no matter what the future may hold, I am sure that I shall always think of these as among the most pleasant years of my life.

I like the editorial work and I love the HERALD OF HOLINESS. I have done my best and our people and readers have seemed to be satisfied. Left to choose my own way, I should have finished out the years of my active service as Editor of the HERALD OF HOLINESS. But no army can succeed unless the soldiers obey orders, and the church is an army and I am a soldier. My regrets are keen, but my obedience is whole-hearted.

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I have not done enough as General Superintendent to become attached to that work or to develop any special appreciation for the opportunity offered by it for service for God and humanity. I still think in terms of the paper and its future. It is therefore my chief joy in these last few days of my official connection with the paper to muse upon the fact that it is to pass into safe, strong hands. There is no man quite so well fitted for the task as the man who has been elected to it. Dr. H. Orton Wiley is a scholar, an educator, a theologian, a philosopher and a saint. He is so settled in his experience, his thinking and his life that none who know him will suffer the least uneasiness as to what he will do or say. And more than that, his positive fitness and aggressive attitude are as pronounced as his factors for safety. God and the church have had this man in training for the position upon which he now enters for many years.

Dr. Wiley was president of our school at Nampa, Idaho, for ten years and has done a splendid work for Pasadena College in the two years he has been there for his second administration. He is a strong preacher, a sound teacher and a brother "greatly beloved." He has been working for several years on a systematic theology which when completed will be adopted as a text book for our schools and for the preacher's course of study.

There will be no necessity for a period of adjustment and adaptation on the part of Dr. Wiley. He will come at once into his task as a man of experience and wisdom. The voice will be new, but the message will be familiar. Our readers will be pleased and blessed from the very first.

May God bless you, my dear readers. You have been kind to me and I shall bear you in my heart always. And may God bless Dr. Wiley, the new Editor. He has my fullest confidence and deepest love. I shall co-operate with him in his plans and purposes to make the paper better than it has ever been before.

Your brother in Christian love,

J. B. CHAPMAN.

A holiness man is a man who believes the doctrines preached by the holiness people, but a holy man is one who has been sanctified wholly by the purging, cleansing baptism with the Spirit of God. A man may be a holiness man and still not be a holy man, and he may even be a holy man and not be a holiness man. But the right thing to be is a holy holiness man.

PERSONAL WORK IN WINNING MEN TO CHRIST

By Prof. A. S. London

OD holds all Christians responsible for the saving of humanity. Since this is true, it must be possible for all to do it. No Christian, however insignificant he may feel himself to be, or however limited his gifts, is excluded from the work of winning men to Christ. It is said that Lord Shaftesbury was led to Christ through one of his housemaids. The Bible gives examples of a teacher leading his pupils to Christ; a brother bringing his brother to Jesus; and a friend his friend to the Lord. We have scriptural examples of parents leading their children to Christ. Passages are given us to show that the individual Christian has opportunities of bringing men to know the Christ. We have thought this matter of soul-winning belonged principally to the ministry, but such is not the case. It is the privilege of all of every creed and color who know the way to Him.

According to oriental custom, one with whom you break bread, or with whom you sit at meat is, by that very fact, in covenant with you, and you have sacred duties toward him which must not be treated lightly or avoided. Would it not be possible for Christians to feel the same way toward those with whom they associate? We talk about every other question of the day: why not speak to them about the Christ? Is there any place where the work of winning men to Christ cannot be carried on? Jesus won men to Him in the temple, on the streets, by the seashore, on the mountainside, in the house, in a boat, and wherever He was found, it seemed suitable for soul-winning.

Every Christian should consider it the highest honor to assist in the building up of the Church of Jesus Christ. It is not only a privilege, but a responsibility that rests upon everyone who has found the Christ. Every Christian should be permeated by the spirit which seeks out the lost. Jesus won most, if not all, of His followers by personal effort. He enlisted Matthew at the toll-booth, and Peter, James and John at their nets, by personal invitation: "Come, follow me!" The law of the kingdom's growth is the finding of one disciple by another. The minister in the pulpit cannot do all the work in the building of the Church of Jesus Christ. As followers of Christ we are to win men to Him. Every Christian is "ordained" to go out and bring men to Jesus. This kind of soul-winning is emphasized in the Acts of the Apostles. John doing his part here, Philip working yonder, Peter over there, others going from house to house, seeking to extend the kingdom of the Christ.

A great divine said that if he had only ten years to live, and as a condition of reaching heaven at the end thereof, he had to win ten thousand souls to Christ, and he was given the privilege of winning them by personal effort, or by preaching sermons and saying nothing to the lost outside of the pulpit, he would

choose the method of personal work. If every Christian had done his duty in and out of the church last year there would not have been more than eleven thousand churches without a single convert.

I have seen more than seven hundred people bow at an altar of prayer for pardon or purity in the last four months, and I believe more than seventy-five per cent of them came after being invited to come by a friend. Nothing can take the place of the personal touch in bringing men to Christ. If every Christian would win just one soul to Christ every twelve months, the kingdom of our Lord would be increased by more than one and a half million members. Mr. Carroll, the religious statistician, says that the grand total of additions to the entire church of all denominations in one year was 627,546. It took five preachers and thirty-three laymen that year to bring one new member into the church, including all the infants that were counted members by baptism. Religion emphasizes personality. Jesus preached two of his greatest sermons to one individual.

In a certain river in the north, when the ice was breaking up, a farmer got into a boat, purposing to pull it out of the river. A floating mass of ice struck his boat, breaking it loose from the bank, and carried him and the boat out into the current. A neighbor, seeing the danger, mounted a horse and rallied the citizens to the scene. Ropes were secured and suspended from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet from one side of the river to the other. At last the farmer was seen, wet and cold, standing in the boat, drifting down the rapid current. When he saw the ropes dangling, he seized the nearest one, was drawn up and saved. Now it is not very likely that one rope would have been sufficient to have saved the man. It might have been too far out and beyond his reach. It is thus in winning men to Christ. The preacher hangs out the rope of salvation from the pulpit, and sinners in the congregation do not seem able to get near it; but if the layman on the street, the mother in the kitchen, the young people at school, the clerk in the store, and all concerned throw out ropes, sinners will find one that will bring them to safety.

In order to do the work of winning men to Christ, it will take a faith that never knows defeat. We must be able to see the germ of the saint in the hardest of sinners. We must see the fairest flower in Christ's garden in the outcast and libertine. We must see men, not as they are in themselves, but as they may be in the light of the cross of Christ. The image of Christ can be painted on the worst of men. Such characters as John B. Gough and John G. Wooley, the gutter drunkards, can be changed to the great tem-

perance workers. Jerry McAuley, the river pirate, can be changed to the great mission worker. We must believe in a gospel of hope. We are to "despair of no man."

It takes much patience to win men to Christ. Not every man wants to know Christ; but Christ wants to know every man. It is our business to let all men know that Christ wants them. Judson, in Burmah, unable to report conversions in his first report, said, "Permit us to labor in obscurity for twenty years, and you shall hear from us again." And the world did hear from Judson. He had patience.

Prayer is an important factor in winning men to Christ. It was while Peter was praying that he received the prompting of the Spirit to go to Cornelius and tell him what to do to be saved. "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me."

The secret of success in winning men to Christ is a love for souls. Christ had it. As He stands on the mount overlooking the Holy City, He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." "And when he was come near, he beheld the city, and wept over it." Paul had a great love for the souls of men. He says, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed for my brethren's sake."

John Knox, in the enclosure behind his house, pierced the stillness of the night with the thrice-repeated, intense appeal, "Give me Scotland or I die!" That eager, yearning, broken heart got its desire. Brainerd went to sleep thinking of souls and dreaming of them, and, waking, still praying for them, until he saw the desire of his heart. The power of a soul-winner lies deeper than the intellect—it lies in his love for the lost.

THIS IS A HOLY MAN OF GOD

By A. M. Hills, D. D., LL. D.

And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually (2 Kings 4:9).

HESE are the words of the Shunammite woman spoken about Elisha. The sacred writer says of her, she was "a great woman," a tribute given to no other woman mentioned in the Word of God. She had that remarkable characteristic of intuition so common to her sex. She was not so much impressed by Elisha's intellectual genius, or his social eminence, or his wealth. But her pure spiritual discernment looked beyond rank or affluence; and with sure intuition she said to her husband, "I perceive that this is a holy man of God." Everything we read of this woman confirms the judgment of the inspired penman that spiritually she was "a great woman."

In these days of superficiality and compromise and abounding worldliness, when skepticism is so rampant, and spiritual fervor has chilled to lukewarmness, and so many are unwilling to avow faith in anything, it is refreshing to meet a woman who is "great" in spirituality, and a man whose chief characteristic was holiness.

- I Notice the value of this godlike character of Elisha.
- 1. It led God to choose him to be the successor of the matchless Elijah, to wear his mantle, to superintend the schools of the prophets, and to continue Elijah's work of redeeming Israel from the corrupting influence of Ahab and Jezebel. Only the rarest of men could carry "a double portion of the spirit of the mighty Elijah" who could pray fire and rain from heaven, and save a guilty nation.

- 2. In order to pray successfully David said, "If I regard iniquity in my heart the Lord will not hear me." "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart." "The prayers of the wicked are an abomination to God." But Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Yes, it is "the holy man of God," who can have access to a throne of grace, and get answers from the skies. Elijah could, and so, also, could Elisha.
- 3. Holiness is essential to great soul-winning. People can be great thinkers, great scholars, great orators, and great writers, and yet live barren lives because God simply will not use them. It is holy men filled with the Holy Ghost that God greatly uses. I have known several men who had only the most meager intellectual training, but who, in the ministry, won more souls than any other preacher in the conference. One of them won more than all the other ministers in the conference, put together. And yet when he was converted he was a drunkard, about thirty years of age, and could not read. "It is the holy man of God" that He signally uses.
- 4. Holiness brings power with God and man. It was the holy Moses with the shining face who could defeat the stubborn Pharaoh, and then turn around and, by intercessory prayer, save his own nation from the consuming wrath of an indignant God. Elisha living quietly in his humble home, among his theological students, had more power over in Damascus with its king and General Naaman, the leper, than the king of Israel and all his armies.

Holy John Knox and his prayers weighed more with Queen Mary of Scotland than all the armies of Europe. The disciples were Christians before Pentecost; but the day of their triumph came when the baptism with the Holy Spirit made them holy.

It may be doubted or questioned whether all the armies of modern England have had as much influence upon the destinies of Africa as the prayers and influence of Robert Moffat and his son-in-law, David Livingstone, and Bishop Taylor and a few other missionaries. It is these praying holy men who bring the things to pass that abide.

5. Holiness makes effective testimony! A man was addressing an audience. Someone said, "Isn't he eloquent?" "Yes," said another; "but I cannot hear what he says for what he is." It is not always the finely dressed orator with eloquent lips that can testify most effectively. It may be some wrinkled, gray, humbly clad old woman who can testify for Jesus and pull Holy Spirit fire from the skies.

A young man went into a saloon and was lifting the fatal glass to his lips, when he suddenly dashed it to the floor. He was asked, "Why did you do it?" He answered, "Oh, my mother's prayers and her holy life rose up before me, and I thought I would die if I drank it."

A student studying for the ministry was returning home from Vanderbilt University. His mother asked him about his sanctification. He replied, "But, mother, the professors say there is no such thing." "Ah!" said she, "but your mother has got it." That mother's holy life was more persuasive than all the slimy arguments of recreant, backslidden professors. He knelt before her, sought her prayers, and he too obtained the blessing.

II. Consider the possibility of a holy life.

Many are willing to admit the excellence of such a life, if anybody could attain it; but alas, few admit the practical possibility of obtaining it. However, to deny the possibility of it is to charge God with folly, and to reject the Word of God. It is undeniable that over and over again He commands to be perfect, and holy and like Him. Is God an unreasonable tyrant to command the impossible? His word to Abraham was, "Walk before me, and be thou perfect" (Gen. 17:1). He said to the people of Israel, "Be ye holy: for I am the Lord your God" (Lev. 20:7). Zacharias and Elisabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). "And Elisabeth was filled with the Holy Ghost" (Luke 1:41). "And . . . Zacharias was filled with the Holy Ghost" (Luke 1:67). "The oath which he sware unto our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

The Keswick teachers say, "We must sin until the last breath of life." God says under oath that we

may "serve him in holiness and righteousness... all the days of our life." The reader of these lines may make his choice whom he will believe. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15, 16) "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). See Acts 15:8, 9. These scriptures plainly teach that God commands us to be holy, and provides for it, and makes it possible.

Drummond says, "I know of a very beautiful character, one of the loveliest that ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was ever allowed to open it. None of her companions ever knew what it contained, until one day she was taken down with a dangerous illness, when one of them was granted permission to look into the locket. She found written, 'Whom not having seen I love.' That was the secret of her beautiful life. She had fallen in love with Jesus and had been changed into His image."

III. What blessings holy lives are to the world.

Jesus left us here to be representatives of Him, the "salt of the earth" and "the light of the world." The greatest blessing that has ever come to this poor old world, aside from God, is the lives of the holy men and women who have lived in it. You know practically nothing of the rich men and courtiers and captains and generals of Elisha's time; but the memory of that holy prophet still blesses the world.

Paul, marching to Rome in chains along the Appian Way, a helpless and despised prisoner, was carrying a blessing in his own holy life which was to outlast the influence of the Cæsars, and destined to change its literature, its laws, its religion and its civilization, and to shape the thoughts and feelings and conduct of all mankind.

Adoniram Judson went as a missionary to Burmah. He carried to them the gospel of Christ, divine companionship and his own holy life. He suffered everything man could well suffer, once shut up for months in a lion's cage. But God was with him, and his holy life and holy gospel transformed that country and in one century from the time he landed, there had been planted a Christian church for every three weeks of the entire century. And they are now multiplying faster than ever.

Canon Farrar wrote, "Lord Shaftesbury's example has not fallen fruitless into the soil of our national life. It would be disheartening and distressing if such lives left no imitators and followers." But self-sacrifice is always fruitful, and as someone has said, "It is astonishing how much goodness goodness makes." The most precious thing about unselfishness is that it is so prolific to multiply itself. When the disguised prince in Tennyson's "Princess" mourns over the failure of human endeavors, Ida answers him:

"And let me tell you, girl,

Howe'er you babble, good deeds cannot die;

They with the sun and moon renew their light,

Forever blessing those that look on them."

Who can estimate the influence of the holy lives of John and Charles Wesley? or of William and Catharine Booth? It girdles the globe a million times. It has made its way into every land and crossed every

sea, and perfumed every breeze that blows. Its heavenly radiance has lessened all darkness, and mitigated the bitterness of evil and sorrow around the world.

Oh, let us be like Elisha, "holy men of God." Let us live it, and preach it, and sing it, and shout it—this possibility of holiness—this gospel of full salvation, "till the earth is full of the knowledge of the Lord, as the waters cover the sea!"

HOLINESS—WHAT IT IS NOT AND WHAT IT IS

By Rev. P. Wiseman

Deliness is not absolute perfection; that belongs to God alone. Not angelic; that belongs to angels, and we are not angels. Not Adamic; that belonged to Adam, and extended to the whole man. Not patriarchal; not Mosaic; not deliverance from infirmities but it is deliverance from sin. Not deliverance from respectability; but from pride, inordinate self-esteem. Not deliverance from natural feelings; but from carnal feelings. There are physical feelings, neutral feelings, emotional feelings, and carnal feelings which spring from the carnal nature. Holiness is not deliverance from nervousness; but from ugliness which is an "esthetic feeling from lack of grace."

Holiness is a state of Christian perfection—a perfection which centers in the will, the capital moral power of the soul. It is loving God with all the heart, mind, soul and strength, and our neighbor as ourselves. It means deliverance from inbred sin—inborn sin—the secret, subtle life of self, deep in the soul; old man, as old as the race, came from the devil. Depravity means something wrong in the moral nature, latent in the soul, not seen in outward life. It has an existence; consequently inbred sin or depravity is beyond the reach of pardon. It is perfect soul health. Praise the Lord!

Holiness not only includes cleansing from all sin, but positively filling. The experience is marked by the perfection of the fruit of the Spirit. This necessitates the gift of the Person, the Holy Ghost who produces the fruit. It is to be filled with divine love, and in consequence, filled with God, "for God is love;" filled with Christ, filled with the Holy Ghost. It means heaven in the soul; heaven to go to heaven in.

Holiness is godlikeness. "The holiness of God," says Tillotson, "is not a particular, but a universal perfection of the divine nature." "It is," says Alfred Cookman, "the beauty of perfection. Take it away and you bring a universal stain and blemish upon the divine perfection. For illustration: without holiness God's power would be an unholy power, and that would be oppression. Without it, His wisdom would be subtlety and cunning; His sovereignty would be tyranny. His justice would be cruelty, His mercy would be foolish pity, His truth would be falsehood." Hence God is glorious in holiness. When He sitteth

upon the throne of His holiness, and reigns in us, our power will be holy and free from any mark of oppression; our wisdom will be free from duplicity and cunning; our sovereignty, if we are masters, rulers or parents, will be free from tyranny; our justice will be tempered with mercy. If we go farther, our desires will be holy—pure desires; our affections holy—right affections; our tempers holy—gentle tempers; our words will be holy words, gentle, charitable, profitable; our motives will be holy—humble and honest motives; our actions in harmony with God's will; our life will be patterned after the beautiful life of Jesus; our mind will be the mind of Christ (Phil. 2:5).

Holiness is an end of sin. "For he that is dead is freed from sin" (Romans 6:7). Sin in being or principle is the cause of the world's tragedies; for the tragedy of the universe is the tragedy of sin. To be delivered from the principle of sin is, without doubt, the most wonderful thing in human experience.

Holiness is a fitness for life. At the close of a service in a town hall, a lady remarked, "If I had that holiness, I would want to go to heaven at once. This is no place for holy people." To which we replied, "God is in greater need of holy people in this world than in heaven." Holiness is a fitness for life. We commence to live in glorious reality when we get the blessing. It is life more abundant. Paul expressed it in the testimony, "For to me to live is Christ." "Blessed are the pure in heart, for they shall see God."

Holiness is a fitness to meet Christ at His coming. There is great emphasis laid on the doctrine of Christ's return these days, and properly so, but sometimes we fear that there is not enough stress on the need of a readiness for this glorious event. That readiness is holiness. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." "And I pray God your whole spirit and soul and body be preserved blameless [in that state of holiness] unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Holiness is a fitness for service. What a mighty force in any vocation is purity! But when we take into consideration the fact of divine purity effected

through the merit of Christ's atonement, then we have the mightiest weapon that the blessed Holy Ghost could have. Paul, that great theologian of the apostolic age, considered it a fitness for service when he said, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."

Holiness is a fitness for death: a death to sin fits one for physical death. To him, death has no sting. He can say with Paul, "I am now ready to be offered." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Holiness is the greatest thing in the world. Is there anything in Christian experience greater than 1 Corinthians, the thirteenth chapter? Rev. John Wesley in his address to the sanctified says, "Another ground of these and a thousand mistakes is the not considering deeply that love is the highest gift of God; humble, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are either the same with, or infinitely inferior to, it. It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing less; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in 1 Corinthians 13. You can go no higher than this, until you are carried into Abraham's bosom."

Holiness is a fitness for heaven. It is heaven in the soul, and, in consequence, a perfect fitness of the soul for heaven as the final abode of the saints. "Holiness without which no man can see [or enjoy] the Lord" (Hebrews 12:14).

Holiness is progressive. From the moment of that blessed consciousness that we have been born of the Spirit on to the Canaan of perfect love, it is progressive. Our progress may be impeded by the enemies in the heart and the world on the outside.

"Fightings within And fears without;"

but progress is sure while victory is ours. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Yes, progress continues after the work of entire sanctification and in a much greater degree than before. The hindrances to growth have been removed; if they remain they are helps. We may grow and go in leaps and bounds. The whole land is ours. Praise the Lord! "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "How they grow!" They simply grow. It is natural. They eat well, good strong meat, and work well, lots of exercise. They grow out of their spiritual clothes. The suit that did them last year will not do them this. They keep a Holy Ghost pastor digging to keep ahead and keep the lead.

They are progressive, and still there is more to come. Did Paul not have something like this in mind when he prayed for the Ephesians thus: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." We should grow until we get to glory; the more expansion here the more of heaven there, and it is the honest conviction of good, reliable theologians that we shall not cease growing even in heaven! Amen!

ANNESLEY COLLEGE

OTTAWA, CANADA

PECULIAR TEMPTATIONS

By Rev. E. E. Shelhamer

NUMBER FIVE

The Nature of Temptations Peculiar to the Sanctified

EMPTATIONS and vile imaginations will be presented to the mind of the purest soul, but they can be repelled and resisted. They can lodge and remain only at the consent of the will.

With the sanctified soul, temptation becomes effective at that point where "resistance as a means of preserving integrity first becomes necessary." This point is generally at that juncture where something is presented, through the medium of the senses, especially adapted to gratify some natural appetite or apparent human need, as in the case with Eve, or Jesus. The satisfying that appetite "within certain limitations fixed by the law of God is sinless." But the moment resistance becomes necessary in order to preserve innocence and fidelity, then that same fixed law forbids the thing presented, and to yield in desire, or action is to transgress.

Satan has to change his tactics with sanctified souls. Formerly he came and found within that which he could lay claim to, but now "he cometh" and findeth "nothing." As a rule he does not, on approaching a clean soul, propose a sinful act, for he well knows that such would detect in a moment his cloven foot. There is nothing within to which a sinful solicitation can appeal.

"Desire to sin is not essential to temptation. The dominion and desire to sin is removed in regeneration, and ability is given the regenerate soul to live without sin, although there are weak points. Entire sanctification, the climax of Christian character, removes the tendency to sin, by destroying carnality, the prolific source of all actual sin; and right here is seen the difference between the liability to sin, and the power to sin.

"An individual may have power to do a thing that he is not liable to do. For instance he has the power to become a drunkard, and yet, the probabilities are he will never become a drunkard, however often or severely he may be tempted; and so on other lines."

It is incorrect to say that regenerated souls have carnal desires. They may have carnal tendencies, but these can only hatch out into desires at the consent of the will. The will is in full harmony with God as long as grace predominates. It is likewise incorrect to say that sanctified souls have involuntary desires. There is no such thing as involuntary desires. There are involuntary carnal principles within the unsanctified, but these never become desires, until they first receive the endorsement of the will and that moment they incur guilt.

Well then, if there are no voluntary or involuntary responses that can be appealed to, where does the link break between a state of holiness and depravity? We believe it is at the point where the soul through incessant pressure weakens, and yields in spirit though not outwardly.

Hence, Satan must work through a physical or unsuspected channel. True, he will batter against the outside, and suggest outlandish things. He does this, not with the hope of his yielding, but to torment and accuse. He would not be a devil if he did not do this.

He is likened in the Scriptures unto three things, viz: "a roaring lion," "an angel of light," and an "accuser of the brethren." As a roaring lion he frightens more souls than in any other way. When he fails here, he often succeeds as an angel of light, in deceiving. This is his most successful scheme on ministers and such as are capable of spreading error.

But when he fails here, then he sets in for a lifelong siege to accuse, perplex and bring to bear against that soul the infernal pressure of hell.

The temptations peculiar to the sanctified are more fiery and diabolical, but of shorter duration than against other souls. Seeing there is nothing within, as in the unsanctified that will consider for a moment a plausible suggestion, therefore whatever the devil desires to accomplish, he must do quickly.

Another kind of accusation peculiar to the sanctified is that of magnifying their faults. They are not perfect in judgment or wisdom, but in love and obedience. They are not faultless even though God said they should "be preserved blameless." Often those who are envious, expect more of them than God Al-

mighty does, and more than they pretend to profess. Sometimes they do things they are very sorry for, such as a hasty transaction, an unthoughted statement, zeal that drove some seemingly honest soul away, or something else that was not the best thing to do or say under the circumstances.

Upon reviewing it, the Spirit magnifies and makes it look serious indeed, for their good in the future. Now, Satan, who has been eagerly watching every move, takes advantage of the reproof of the Spirit and comes in like a flood, and causes them to feel the more deeply mortified and humiliated. Perhaps someone will add fuel to the fire by reviewing and telling a new discouraging feature about it.

At such seasons Satan takes a special fiendish delight in sneering in the face of the already chastened soul. He is pleased if such will look at it from one of two standpoints: either mourn over it and become despondent, rather than believe God to yet overrule it for the best, and perhaps get glory out of it; or on the other hand, rather than quickly and humbly make acknowledgments, become reckless and independent about it. Right along here is where more than one has lost his hold upon God and become carnal again.

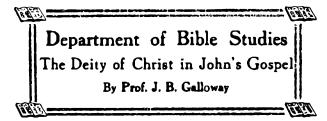
Another point at which Satan is well pleased, is when he sees a sanctified soul pressed down with cares and responsibilities—even though they pertain to the spread of the gospel. If he sees that a soul is determined to keep clean and balanced, then he will be pleased if that soul will do one of two things: either through exposure and zeal for the lost, overwork, until his health is impaired; or, if he is able to become more aggressive and irresistible, allow his mind to become overburdened, so that much of his time in secret prayer is spent in pleading for the removal of obstacles rather than for souls. In short, he is so encumbered with secular affairs and responsibilities that he cannot be all he might be in soul-saving; and to this extent Satan is pleased. "Many a man's spirituality has been buried in the grave of his activities."

Satan often tries to counterfeit God's disapproval and bring a feeling of guilt and condemnation upon the conscientious soul. Often shallow holiness professors are his best instruments against the truly sanctified. He hates such with a more deadly hatred than all others, because they live so near the throne and have such influence with the King. Thus he works with unfatiguing effort, howling after them until they outstrip him and sweep through the pearly gates.

Probably no one but a compromiser can always have a "unanimous vote;" it is too much to expect that everybody will approve the right all the time.

"The way of least resistance" is the wrong way. "All that will live godly in Christ Jesus shall suffer persecution."

"Today is the tomorrow we dreaded yesterday," but God has not failed us yet; so may we not now just "obey and rest"?



Lesson Twenty-three

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. The Day by Day Scripture Reading for Week
Twenty-three.

First day, Job 1-5. Second day, Job 6-9. Third day, Job 10-14. Fourth day, Job 15-19. Fifth day, Job 20-24. Sixth day, Job 25-30. Seventh day, Job 31-35.

2. A Choice Morsel from the Week's Bread-Basket.

"For I know that my redeemer liveth" (Job 19:25). These magnificent words of faith fall from the lips of lob as he rises above clouds of doubt caused by his would-be friends and comforters. His plea for pity and sympathy would almost move the heart of adamant, but seemingly they fell upon unheeding ears. When he most needed comfort they persecuted and accused him. God's hand had fallen heavily upon him, yet his friends only added to his trials. Such injustice almost rendered him frantic. In longing for relief he cries out, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" How inspiring to hear this saint cry out of the shadows with such triumphant faith. He had caught a glimpse of the Redeemer, his Daysman, yea his blessed Lord. Even though he must go down to the grave, yet faith claims a vision of the glorified Redeemer after death. "In my flesh I shall see God." As has been said, "He plants the flag of victory upon his own grave." In his words we have the clearest statement from the Old Testament of the truth of the resurrection. Beholding the living Redeemer face to face was the secret of his faith and victory when he seemed to have nothing else to encourage his tempesttossed soul. Such faith will overcome in the end. "This is the victory that overcometh . . . even our faith."

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

The Week's Study, John 19.

1. Build Your Own Commentary.

Notice Pilate's testimony about Jesus. "I find no fault in him." See verses 4, 6. Also study his statement in verses 5 and 14. Did not he have enough to convince him that Jesus was the Son of God?

Gather from the chapter what is said about how Jesus was treated. Such as, "scourged him," "put on his head a crown of thorns," "put on him a purple robe," "smote him," "cried Crucify him," "led him

away and crucified him." Yet He could say, "Thou couldst have no power at all against me, except it were given thee."

Compare the crown of thorns that He wore with the crowns that He has made possible for us to wear. (See 1 Thess. 2:19; 2 Tim. 4:8; 1 Peter 5:4; Rev. 2:10; James 1:12; and 1 Cor. 9:24-27).

Find all the Scriptures that you can that have been fulfilled in the account given in this chapter.

Notice the "beholds" in this chapter. "Behold the man!" (v. 5), the Jesus of yesterday. "Behold your King!" (v. 14), the Jesus of the future. "Behold thy son!" (v. 26), Jesus the Sayior for us today.

What was finished when Jesus died upon the cross? Study the following scriptures: John 2:19-21, 5:36; 1 Peter 1:11-13; 2 Cor. 5:21; Rom. 10:4; Heb. 2:14 and John 12:31.

2. The Study. The Son of God on the Cross x

The vision of Jesus hanging on the cross is one of the most vivid proofs of the fact that He was divine. No mere man could die as He did. The fact that Jesus submitted to the sufferings and death on the cross indicate His superior character. A fanatic may suffer for his preconceived notion, but no one ever suffered for a greater purpose than did Jesus. His motive was pure and His courage was sublime. The bleeding, suffering back in torture from the scourger's lash, the purple robe of ridicule and the crown of torturing thorns were only a part of the sufferings that He was enduring. Not a word of condemnation from His lips, even though the judge himself said, "I find no fault in him at all." Just a word from the mistreated One and they could have no power over Him. But He suffers it all for you and me. The vision of the suffering Christ caused Pilate to cry out, "Behold the man!" Such a man he had not seen. It was more than a man. "Ecce homo," was not enough, may we say, "Behold God."

The accusations against Jesus are sufficient evidence to prove Him divine. The charges brought against our Lord to condemn Him to die were complex. Pilate, according to the usual custom, had painted in the three spoken languages the accusation that he claimed to be King of the Jews. But this was a mere jest on his part. There was a savage satisfaction in his taunt when he told the chief priests when they begged him to change the inscription that, "What I have written, I have written." No one believed this accusation. There was an examination of His claim to be the Messiah, but there was no ground for death in this. They accused Him of blasphemy, but this was a hired charge and only for effect. When He claimed to be the Son of God the high priests rent their garments and cried for His death. They condemned Him for blasphemy and because He claimed to be equal with God. To renounce this claim would have released him from the cross.

The manner in which He died proved Him divine. He did not die as a man dies. If we compare Him

with some of the greatest examples of mere human characters we see a marked contrast in the way they die. Take Socrates, one of the greatest men produced by the Greek civilization. Watch him die. A suicide for his philosophy. Brave? Yes. Devoted to his conviction? Surely, But only a human death. A man, a stoic. Is there nothing better? Turn to the Roman civilization. Whom shall we take? Julius Cæsar? See him die, lying on the marble floor of a magnificent palace with thirty-one wounds. A mere human death. The highest example of the military death. But only a man, a soldier. How great the contrast of our Lord hanging on the cross. Watch Him die. He submitted to death when He had all the power of life. He died for others. He died to give life. He who had all power surrendered to death. He died praying for His enemies. Was it a mere man that was dying? Yea, much more, the Son of God.

The fulfillment of the Scriptures prove that the death of Christ was more than human. It had been prophesied that His garments would be divided by lot. This the soldiers do. It had been foretold that He would cry, "I thirst," and "My God, my God, why hast thou forsaken me?" And again it was said that not a bone should be broken of His body. This the soldiers did not do, even though it was the custom to do so. Does not all this show that He was the divine Son of God?

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

Jesus Truly Rose Again from the Dead

John was very careful to show that Jesus was truly dead that he might have a proper basis for the fact that Jesus rose again and was hence divine. He shows that those who crucified Christ made sure that He was dead. The soldiers saw that He appeared to be dead, but to be certain they pierced his side with the Roman spear and from His wounded heart came both water and blood. John was emphatic about his death, for the certainty of His death is the index of the importance of His resurrection. Whatever virtue came to us from the life and death of Jesus became available by the fact that He arose from the dead. If He had not arisen from the dead all the Christian hope would lie buried in the tomb.

SILVERY LININGS

Messages of Hope and Cheer By Basil W. Miller

The arrow unbroke! "I shot an arrow into the air—" Such is the influence of one's life—an arrow shot into the air—a mystic power scattered to the winds to find lodging here and there at will of the wisp—bread scattered upon the waters, to return ere the day is done. Life's usefulness depends upon these shot arrows of influence. It may be but a word spoken in tenderness and heartfelt sympathy—or chance it is a kindly deed done in simple humility. A noble example in fulfilling one's duties unnoted and unsung—a voice of prayer ringing through the clear air of the midnight—a shining face aglow with tints of holy grandeur—all are shot arrows. "It fell to earth, I know not where—" Such arrows fall as surely as

the sun which dies in the west today is resurrected anew tomorrow in the east. The cups of cold water given never fail to fall to earth somewhere. The breath blown out in prayer finds an abode in some soul. The winged words flown carefully about never fail to strike some fertile field. "So swiftly it flew—" Influence as the winged arrow, the barbed dart flies out with such silent power and dynamic speed that to follow it is impossible. Longfellow thus expressed this lofty sentiment:

"I shot an arrow into the air,
It fell to earth I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight."

"I breathed a song into the air—" Ah, it is these breathed songs which as gentle dew must fall upon the fertile soil to bring forth seed and harvest. Our keenest sight cannot follow these breathed songs—be they melodies of celestial words, of kingly deeds done in the secret of the private life, or thought distilled into poetic beauty, or chiseled in the marble. Holy songs they have been which today in our own lives are finding their richest fruitage. In distant days someone else breathed these songs which today we are finding from beginning to end in our own souls. Again the poet wrote:

"I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong,
That it can follow the flight of a song?"

"Long, long afterward, in an oak-' The shot arrow remains unbroke in the heart of the oak; the song from beginning to end is found in the heart of a friend. Earth the time of shooting the arrows, and breathing the songs-cternity the time of finding them from beginning to end in the heart of a friend. Here we may never see the results of our labors but the golden light of eternity will reveal them in all their silent glory. That mother who wasted her long years away and died heart-broken will find her noble example mirrored in the lives of her half-dozen offspring. That saintly pastor, dying broken in body and torn in soul, thinking his life was spent in uselessness, will find the imprint of those godly years in the lives of the many sheep of the fold. It is this glory of the unbroke arrow that makes life endurable. It is the hope of seeing the life stamped on another that makes it possible to stand the strain or fight the good fight of faith. "In the heart of a friend-" It is this which adds zest to the struggle—yes, it makes the sword a step longer—it gives grace to endure and glory to await the day of awards at the Master's hand. True it is:

> "Long, long afterward, in an oak I found the arrow, still unbroke; And the song, from beginning to end, I found again in the heart of a friend."

"When earth's last picture is painted
And the tubes are twisted and dried.
When the oldest colors have faded,
And the youngest critic has died,
We shall rest—and faith, we shall need it—
Lie down for an aon or two,
Till the Master of all good workmen
Shall set us to work anew!

"And those who are good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten-league canvas
With brushes of comet's hair;
They shall find real saints to draw from
Magdalene, Peter and Paul;
They shall work for an age at a silting
And never grow weary at all!

"And only the Master shall praise them, And only the Master shall blame, And no one shall work for money,
And no one shall work for fame,
But each for the joy of working,
And each in his separate star,
Shall draw the thing as he sees it
For the God of things as they are."
—Rudyard Kipling.

Light! The dying saint cried out in holy glory, "Let the bright and morning star illumine your night."

The touch of His hand! That old song comes to mind, "Oh the touch of His hand on mine-" This tender glory is all the soul of man needs. The touch of His hand on ours will lead us safely through the darkest night when never a star illumines the pathway. It will securely bear us over the roughest and most rock-strewn roads and through the dampest and dingiest tunnels. It will take us to the heart of the battle with the courage of a lion and will make us victors in every conflict. "There is grace and nower in the trying hour —" There is grace to bear and power to battle⇒grace to stand in the strain and power to wage an aggressive warfare against the enemy-grace to endure the oppression and power to lift the burden-grace to wait on the Lord and power to renew the strength-grace to rest the soul in conflict and power to wing the heart to the heights of glory. Daniel felt the touch of His hand and endured; Moses felt the same soft touch and battled against the enemics of the Lord and of Israel; Isaiah felt this tender contact and was enabled to prophesy; Paul had it and became a victorious hero in the battle for Christ. This touch is the privilege of every soul; Christ purchased it with His own blood and it is ours to enjoy. If thou wilt dare to wait on the Lord, thou shalt feel the tender touch of His constraining hand. If thou wilt abide under the shadow of the Almighty-the refuge eternal, the resting place through the night-thou shalt be led by His hand. He will lead thee into paths that you do not know-into paths unseen by vulture's eye- paths of holy grandeur and blissful delightdown by the cool refreshing streams and out into the green pastures.

Picking your own bouquels! The quaint old western philosopher said (wisdom unlearned), "Lad, in this life if ever you get any bouquets you will have to pick them yourself." True this is. There are bouquets to be enjoyed in this lifebouquets such as the contentment of a godly mind, peace which comes from being quiet and knowing that God is above all, delights of holy meditations, satisfaction with one's own state, knowing that it is the will of God for one, the joy of knowing that one's work has been done well and will stand the test of time, the delight of being assured that into the fabric of life one has placed only the best material, and that under the guidance of the Master's hand the shuttle, weaving in and out, forming the pattern, the design of life, has gone here and there as He would have it, the glory of secing others' burdens lifted, others' broken hearts assuaged, others' fevered brows cooled. But the only one who can afford such bouquets for you, is you yourself. If your brow be garlanded with the wreath of victory you will have to fashion out of the flowers of life plucked each day by your own hand the wreath that you shall wear. If you are looking for a crown, you will have to make it yourself out of a life spent in the service of humanity and in glorifying your Master. You can have bouquets if you will pick them yourself. The crown is yours, if you will strive for its mastery. No man's brow will go ungarlanded if he will live for humanity, deny himself and take up the cross of Jesus and follow Him. Pick your own bouquets-ask no man for a place-dig out a kingdom for thyself-live and labor as God directs and the future and the place of renown will take care of themselves.

"Heaven is not gained at a single bound;

But we build the ladder by which we rise

From the lowly earth to the voulted skies,

And we mount to its summit round by round."

The garlanded wreath is not woven by one handful of flowers—it comes by year after year plucking your own bouquets, fashioning your own crown, weaving your own garland. Yes, wings may be for angels, but happy be it, feet are for men!

"So live that when thy summons comes to join The innumerable caravan, which moves To that mysterious realm, where each shall take His chamber in the silent halls of death, Thou go not, like the quarry-slave at night, Scourged to his dungeon, but, sustained and soothed By an unfaltering trust, approach thy grave Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

-WILLIAM CULLEN BRYANT.

A Life is a battle. The Bible might rightly be termed the Gallery of Sacred Art. It draws numerous pictures deftly with the painter's word brush. It is unexcelled at this noble art. Among these great masterpieces is one picture which represents life as a battle. It hangs yonder in the section devoted to the paintings of Paul, and under it are these immortal words, "Fight the good fight of faith." In the background is thrown the world as the amphitheatre. Gallery after gallery filled with the innumerable hosts of onlookers. In the arena stands the Christian, girt about with the preparation of the gospel, the helmet and the shield, the breastplate and all, with sword drawn. Rushing toward him are wild beasts, angry lions from Africa's jungles and wild bulls from Gaul. Set as a master warrior the Christian awaits their onslaught, with the calm assurance of victory. For many have been his similar conflicts. Around about arc streaks of blood. To one side are those who have refused the challenge and have bowed the knee to Nero. In the circling clouds appear a host of witnesses from the regions above. Deftly the painter throws in the host of the saints that have passed, as tier after tier they rise to the heavens. This masterpiece has been a favorite with the saints of the past twenty centuries for it so correctly depicts life as it is—a battle ground, but also a noble scene of assurance and victory.

"Full many a gem of purest ray screne
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

—THOMAS GRAY.

PITTSBURCH, PA.

AS WE SEE IT

By Dr. C. E. HARDY

ACAULAY states that in the time of Charles II the clergy "made war on schism with such vigor that they had little leisure to make war on vice." There are so many schisms in the United States that it would be an easy matter for us to fight schism and fail to lift up Christ and fight sin.

There is a possibility of our being such strong religionists that our religion will not work down into our lives.

Present-day amusements are not designed to give culture, but to give a "kick" and the "kick" can only be gotten from the suggestive pictures, the sensual dance, the one-piece bathing-suit, the excess of sport and adventures in immorality.

Christian religion does not decrease pleasure, but will have an effect upon our taste for pleasure. A Christian will certainly want no pleasure that will not perfect his experience and enrich his life.

There is vast difference between a "thrill" and a satisfaction. Christian religion may cause us to lose a "thrill" but it will always give a satisfaction.

A Christian will soon find that the so-called restraints are highways of impregnable happiness. That the areas of experience which appeared to be narrow confines are in reality vast fields of freedom in the kingdom of God.

The doctrines, teachings and practices of our church are not to be hoarded, but to be invested; having been bequeathed to us from men who received them from the earlier past and paid for them with their lives.

The doctrines of faith, the basis of our belief, the hymns of our praise, have been given to us by mcn and women whose fidelity has become our wealth.

We are "debtors to all men" and a Christian is a man who desires and is found trying to pay his debts. Therefore, we should be found paying our debts by the energies of our prayers and the untiring efforts to Christianize the world around us.

To most people a careful and systematic tither is a good steward but a true Christian steward is as careful about the use of his nine-tenths as to see that a tenth is brought into the store-house of the Lord.

As Protestants, we abhor that old Roman Catholic doctrine of indulgences whereby a communicant could purchase absolution for wrong-doing; but what about our overlooking the wrong in the life of the man who is liberal with his means or has shown some skill in engineering his own finances and that of the church?

Our responsibility does not end with the right use of part of our income but the Christian use of all our income. The man who has paid in the tenth of his income for the promulgation of the gospel of Jesus Christ is not freed from the Christian use of the rest of the income.

Shame on the preacher whose family budget called for \$112 for religion and charity and \$150 for his vacation. And what about the layman who remarked to his preacher he had subscribed \$1,100 for the annual church budget and said he "thought that was pretty good for one man," but his books showed \$6,000 for the up-keep of his motor cars.

Some Christians seem to think that if they support the church with their tithe and are at church on Sunday they are free to go to all the questionable places of amusement and to spend the rest of their income in the most selfish investments or extravagant indulgences. Christianity has not worked into the lives of such persons.

Sinai and the law do not determine our Christian duty, neither do the adherence to the teachings of the prophets of old or the pharisaic observance of the doctrines of the fathers. It is the life, example and death of the One who was rich and became poor for us.

LOS ANGELES, CALIF.

CRISP WORLD NEWS BOILED DOWN

By REV. C. E. CORNELL

Latin is the language called the mother tongue of the civilized world.

The Palestine government has granted a seventy-year concession for the damming of the Jordan and Yarmuk rivers at intervals for the production of electric power.

Fewer than 300,000 of India's more than 1,800,000 square miles of land are in forests.

Amsterdam, Holland, is built on 90 islands; these are connected by 350 bridges.

"If thou faint in the day of adversity, thy strength is small"—too small to be worth talking about, for the day of adversity is its first real opportunity.—MALTRIE BARCOCK.

Not more than 40 to 50 per cent of the houses in Berlin are wired for electric current.

The largest telescope on Mt. Wilson, California, enables the observer to see trillions of miles into space. He can see planets from which light would have to travel 72,000 years to reach this earth. And light travels 186,000 miles a second.

The Brazilian navy has opend a radio station near Rio de Janeiro with an estimated range of 4,500 miles.

For \$100,000 cash down, an insurance company is to pay W. W. Watson, Salina, Kans., \$1,500 a month for 5 years, if he lives that long, and \$50 for every day he lives after that. Yet nothing is more uncertain than life these honking days.

The heart that ministers for Thee In Thy own work will rest;
And the subject spirit of a child Can serve Thy children best.

—A. L. WARING.

The Schick test is a test devised by Dr. Bela Schick for determining a person's susceptibility to diphtheria.

Despite its frigid climate the Arctic region has less annual snow-fall than the temperate zones because of its dry air.

Perhaps you would like to know who brought the first English sparrows to America. He was Nicholas Pike and doubtless he thought that act made him a 100 per cent American. He brought them here in 1850 to rid the trees of caterpillars which were a great pest at that time. At some distant day, if slugs and insects continue to multiply and increase, we may find that we need more sparrows.

Of the 3,066,000 passenger automobiles, produced in the United States last year, the average retail price of the cars was \$953.

That rigid enforcement of traffic regulations will reduce the number of auto accidents has been demonstrated in one city where a drive against reckless motorists resulted in lowering the death toll from 12 to 2 fatalities in one week.

Funerals cost more in New Jersey where the average price is \$493, than anywhere cise in the U. S. They are least expensive in North Carolina where the average cost is \$104. Funerals absorb the larger part of the smull estates left by the deceased, sometimes taking more than 62 per cent. This is ascertained by a "survey"—new name for investigation. The survey lays the blame on the emotionalism of the bereaved family and "the disorganized and wasteful condition" of the funeral industry. It recommends that funeral arrangements for families of limited income be left to some common sense member of the family who will keep funeral expenses down.

A range finder has been developed in France that accurately measures the distance of objects as far as twenty miles away.

Neither say nor do aught displeasing to thy neighbor; and if thou hast been wanting in charity, seek his forgiveness, or speak to him with gentleness. Speak always with mildness and in a low tone of voice.—L. Scupoli.

Life is a sheet of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin! though thou hast time
But for a line, be that sublime.
Not failure, but low aim is crime.

—James Russell Lowell.

TO WHAT EXTENT SHOULD RESPONSI-BILITY BE LAID UPON OUR YOUNG PEOPLE?

By VICTOR L. ABBEY

- 1. To the limit of our love.
- 2. To the utmost of their capacity.
- 3. To such an extent as we want the Church of the Nazarene of tomorrow to carry on our work.

An understudy has a decided advantage over a novice in any field. In responsibility, the sooner the process is effected, the quicker will the most perfect results be produced. Young people thrive upon duties that call them to account, while giving a part, a voice and a hearing, in their future sphere, and it is wisely designated by those whose comprehension of adolescent growth is accordingly both tolerant and sympathetic. Remember, prayer changes things.

As the N. Y. P. S. draws from the Sunday school, so must the church draft its most efficient forces from its young people into church organization activities. Junior W. M. S. and N. Y. P. S. responsibility produces the best Nazarenes for church membership, if only because of the long association with procedure. Because of lack of opportunity many an otherwise brilliant character never achieves and like the wild rose, is born to bloom unseen. Christ in such souls offers us a field of paramount endeavor in our movement. In the midst of a great responsibility Abraham Lincoln developed into whay may be termed our most outstanding President. Where the motivating power is to achieve for Christ, the accompanying powers of responsibility will enrich the souls of our young people beyond any other single incentive. I thank our kind heavenly Father for the young people of the yesterdays in the Church of the Nazarene and the part they took in bringing us up to this hour. The responsibility they bore, courageous as lions, enduring as oxen, yet soaring with the wings of eagles to such heights of achievement as have made us the steady growing yet deeply spiritual church we are today. In our young people there is the stress and strain of approaching adult life, often accompanied by an introspection such as produces strange fancies of unworthiness or oversensitiveness ofttimes annihilating ambition.

This can be offset by responsibility, with such positive goals set by noble and pure aspirations, as may turn to the account of achievement for Christ, all the young people of the Church of the Nazarene. Youth today never heard of a successful man letting others do his job. They are being taught to do things for themselves and to do it now. They know that it is not the hours they put in that counts, but what is put in the hours. We can turn the raw material of our young people to the account of finished products that shine and shine. In memory, whole tracts of knowledge may be lost, for want of use. As usage keeps alive some of the most important things in life, so does responsibility bring into play and maintain values otherwise lost. As it is during adolescence that the mental attitude toward holiness is relatively fixed, the joy of our work should abound.

Let us aid in developing the latent possibilities of our young people, which do exceed anything we might think or believe. We should exercise faith and trust in them. As the twig is bent, so does the tree grow, and if we, with longsuffering, graft more and yet more love into the lives of our precious young people, the yield of fruit will more assuredly be perfection in responsibility.

The surface of talent among our young people is but scratched. There are resources of undeveloped abilities which it is our duty to use, responsibility to bring out. We owe it to Jesus Christ, the Church of the Nazarene and to the young people themselves to do so. In the warmth of our great love let us thaw out the frozen assets of character and in the white heat of responsibility help to expand and build them up. We need to deal with them encouragingly. There are many excellent qualities to be realized which would never see the light

of day without the added weight of duties and obligations. As responsibility developed our present leaders and they in turn aid us to grow in the way of holiness, so must we be alert in bringing forth those leaders for tomorrow's battles. We should be even eager as the cause is urgent.

Our qualifications are never so apparent as when put to the test. How often do we hear the remark. "I would never have believed it was in them." In the flood-tide of godly affection and brotherly kindness, we must lend constructive, helpful suggestions (never criticism), so confide in them and let them feel on every side and at every corner, that we trust them and believe in them with faith that they will in their personal experience of salvation ultimately succeed in upholding the highest essentials in holiness. Hands that are detailed as well as consecrated are most productive of effective testimony for the Master.

The psychology of adolescence reveals vital existent facts with which we must deal. The young people will not be ignored but welcome regulation from those who have matured in the school of experience, who are both considerate and mellowed in the process of ripening. Young people yearn for sympathy and love, desiring understanding more than indulgence. Remember, they are regenerated. To leave them out is to ignore them. We dare not underestimate their value to the kingdom. They will measure up as responsibility increases. Much that remains to be done can be accomplished by our young people, wisely led and directed. Responsibility develops and trains. As doubt destroys faith, so does failure to confide in our young people destroy hope and nullify youthful enthusiasm and ambition. Education means instruction.

Careful, unprejudiced investigation by the pastor will reveal degrees of worthiness and recommendations can be made accordingly. Misplaced trust and confidence is more than favorably counterbalanced in the reactions to trust expressed and faith implied. Confidence produces the perfect fruit of faithful performance. The encouragement of expression is more consistent than restriction. What safer outlet is there for the spiritual energy of our young people than the channel of church responsibility? The field for achievement is where merit is sufficient reward for duties capably performed. Much credit is due those who offer our young people extended responsibility with its chance to express and develop latent talents. Those who have a voice in the allotment of responsibility might, in expressing doubts and fears, cause excellent abilities to become buried forever. As adolescence is the normal period of conversion, so is it likewise the best age to encourage the union of time and abilities in such degrees of responsibility as will both sustain and maintain the cause of Jesus Christ uppermost in the lives of our young people. Continued contact with the forces and activities of our work will produce the most efficient gradual growth. As instruction in the way is superior to the enforcement of enacted laws, so does increasing responsibility exceed limited opportunity.

The endurance of our young people should be increased and with the limitlessness of the indwelling of the Holy Ghost, they should be urged to greater capacities. As God is able and His children can learn of Him, those who are in the possession of the authority to delegate responsibility and to whom are intrusted the lives of our young people, the aim should be to lead out, on and up step by step, our hands in the young people's and both our hands together in God's.

Not visionary, but with foresight and clarity of purpose, we can add such responsibility as deepens vitality and reckons accountability. We know that if the religion of our young people is not vital, it is likely to be shuffled off and discarded as an impediment. Let us make it all consuming and inspire zeal and reap souls. The working out of their salvation will attract other young people, some to be saved, and some saved to be sanctified. Let us extend the extent of their responsibility.

Those who get their training in the school of service in the church are not only the most effective warriors for the cause

of holiness but their taste has been so satisfied that they have no appetite for those things which might otherwise appeal to their healthy young imaginations and in any spare time feel a pull back into the world and sin. The best way for them to be responsible is to bear responsibility.

The eyes of our young people are keen and observing. In the normal development of young people, ideas and purposes play a continually increasing part. Youth is notoriously active and alive. Young people dream golden dreams. There is a hearty desire to achieve. Religious obligations and church responsibilities in ever increasing extent are the only safeguard for these natural characteristics. Therefore to such an extent must we supply the incentives for ultimate leadership in Christ's vineyard. As righteous endeavor increases, self-consciousness will be overcome and disappear. Practice makes perfect and surely experience is the greatest teacher. With an ocean of perfect love and a word of caution to "Hold fast that which is good," the pure gold of our young people will be recovered in the crucible of responsibility.

So "in honor preferring one another," we should tell our young people to "Let no man despise thy youth" and "Study to shew thyself approved unto God," bidding them Godspeed, as, if Jesus tarries, when we pass on to glory, they shall wave high the banner of holiness unto the Lord to a sin-cursed, dying world. May the Lord bless them abundantly is our prayer, with grace, mercy and peace. Amen.

WHY THE PRAYERMEETING FAILED AT BRIGHTVILLE

By REV. C. E. CORNELL

The Brightville church had the reputation of being above the average as a spiritual church. Rev. Dr. Henry Vandyke Scattergood had served as a pastor for a number of years. He, on the whole, had wrought well and there was little complaint as to his ministerial ability or his pastoral activities. His social qualifications were commendable. He visited the members of the church regularly, prayed in the homes of the people, put his hands on the heads of little children and pronounced a blessing; this won the children and pleased the parents. In fact, he merited the love of the membership by his godly walk and conversation and faithfulness.

Dr. Scattergood was a well-rounded spiritual preacher; nothing very brilliant, but a steady plodder. The gospel was clearly set forth and under his persuasive influence, and his personal touch, a number were converted each year and several united with the church. Brightville church had a steady growth and was classed as progressive.

Dr. Scattergood was a wise leader as the pastor of the church. He generally knew how to overcome difficulties and keep the church harmonious. He was never hasty, but always took ample time to make decisions. He was especially a fine prayermeeting leader. His prayermeeting "talks" were short, crisp, instructive and spiritual. He put "fodder" in the racks for the hungry sheep, and his wisdom as a leader of the prayermeeting was apparent. He tried to keep out of ruts, and he succeeded fairly well. His constant aim was to get the people blessed, to have liberty and yet not be over bilarious. He enjoyed a good, live, juicy prayer service, where the Holy Spirit had right-of-way, and the people were edified and made glad. He seldom put on the brakes, but occasionally insisted upon more firemen. The prayermeeting furnished fervency and spiritual glow especially to the spiritual element in the church. A few worldlings and backsliders complained about the amens and noise, but the majority were delighted, and consequently, the mid-week prayermeeting was attractive and helpful.

The Christian young people were usually present at the prayer service; this was a source of real encouragement to the pastor. The young people liked Dr. Scattergood and in turn the pastor was very attentive to the young people. He saw in them the hope of the future church, and he knew that it would pay large dividends to encourage them as much as pos-

sible. He was not specifically a young people's pastor, but although well along in years, Dr. Scattergood bad a young heart and was able to hold his young people to the church.

However, there were a few who were not wholly satisfied with Dr. Scattergood. They claimed that he was getting too old and that he had been the pastor for so many years that a change was desirable. The opposition wanted a young man, one who was erudite and polished. There was no violent outspoken opposition to Dr. Scattergood but there was quiet intimation and speculation, and-and-and-well, it grew until there was quite a body of complainers and dissenters. It finally reached the ears of Dr. Scattergood. He was very humble and sweet and showed no fighting spirit to retain his place. The majority were his friends, and he could easily have remained, but he preferred self-sacrifice to talk and perhaps a church division. When the wheel of the assembly year rolled around Dr. Scattergood was sent to a smaller appointment, and brilliant young Rev. Dr. Learned Knowall was appointed the pastor of the Brightville church.

Dr. Knowall was a graduate of several universities and had Ph. D. and D. D. as well as several other affixes attached to his name already, although, comparatively, he was a young man. He came highly recommended as a polished, scholarly, enterprising preacher.

He was an apt Greek and Hebrew scholar, and was very profuse in the use of Hebrew, Greek and Latin terms. His language was an astonishment to his average hearer, his grammar perfect and his diction flawless. He fairly revolutionized Brightville church and many crowded the spacious auditorium of the church to hear the talented young preacher. But in spite of Dr. Knowall's brilliancy, Brightville church did not seem to get on spiritually as well as when Dr. Scattergood was the pastor. There was a lack somewhere and it soon became noticeable. Dr. Knowall led the mid-week prayermeeting. He usually gave an extended talk on some scriptural or co-related theme-more like a sermon than a talk-and by the time he was through there was no opportunity for prayer or testimony. Dr. Knowall quoted Greek, Hebrew, Latin, and sometimes a little French. Almost every night he talked profusely and his prayermeeting sermons took up most of the time and quite often caused the prayermeeting to run late.

The people sat in amazement as they listened to the wordy pastor, but in the hearts of not a few, there was a longing for some uplifting prayers, some shouts of praise, and some joy of the Holy Spirit. The liberty of the people seemed to have evanesced or escaped out of the window, or had gone somewhere. "Our pastor is very scholarly, and a great prayer-meeting sermonizer," was heard after a while.

The faithful few held on, but the prayermeeting did not have that sparkle, that exuberance, that freedom, that spiritual warmth, and attractiveness of other days. It seemed to become deader and deader, until it was near to its last resting place.

Someone said, "Why not bury the dead thing?" Another said, "And write as a suitable epitaph, killed by being tolked to death by the preacher."

SENTENCE SERMONS

Compiled by Rev. HENRY BELL

Lakes, if they keep emptying themselves, keep fresh.

Some folks do not dare shout—their groceryman may be in the congregation.

A fisherman must get up at four o'clock in the morning and suffer a good many mosquito bites in order to catch fish, which fact ought to be some consolation to fishers of men.

A Christian is dry in his politics but not dry in his religion, but some would have this reversed.

It is all right for a preacher to change his collar from in front to the back of his neck if he also changes his way of living.

If Jesus does not destroy the works of the devil in you, the works of the devil will destroy you (1 John 3:8).

KROMENTAN

FILE COLOR CONTROL CON

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

Research Conducted by the Foreign Missionary Department

THE NEW QUADRENNIUM

The great General Assembly of the Church of the Nazarene, at its recent session in Columbus. Ohio, closed, after careful review, the missionary interests of the church, for the past quadrennium, and haunched these same interests into a new one

Some very helpful changes, looking to a more aggressive and intense prosecution of the cause of missions were brought about. The superintendency of the foreign fields was placed directly in the hands of the Board of General Superintendents. The assembly directed that each field should be supervised at least every two years, by one of our General Superintendents. This will bring each field home to the heart of the church, through the supervision of these splendid leaders. The Board of Superintendents was strengthened by the election of Dr. J. B. Chapman, who has always maintained a deep regard for the foreign mission work, and with this adjustment of matters, it looks as though a very effective and aggressive forward movement would be the result in all our mission work. Dr. J. G. Morrison was ciected by the General Board as Missionary Secretary, and Editor of The Other Shecp.

The enthusiastic adoption by the General Assembly of the "forward looking program" for the foreign mission work, prepared by the outgoing General Board, as its closing contribution to this blessed cause, cheered all hearts. It provides for a carefully graded advance toward a set goal. Many prayers are being lifted to God that the whole church may be able to catch the vision of this statesmanlike provision, and gird itself to come up to the help of the Lord against the mighty foes that would stop the spread of holiness in foreign lands.

The two great missionary rallies, presided over by General Superintendent Reynolds, the father of the Nazarene missionary movement, and veteran Secretary of the cause for so many years, were inspiring to the vast audiences. With intense speech and hallowed enthusiasm the fields were reviewed by the missionaries present, and many was the pathetic pleafor an opportunity to return to the perils, privations, and victories of the dear lands to which God had given them so intense a call. Over forty missionaries crowded the great platform, and exhibited to the assembled church the sight of a missionary force that could quickly bring untold victeries to the cause of holiness abroad. H we could but return them to the peoples pleading for their coming. Just a few cents apiece more from each devoted Nazarene, and this could be done. Shall we allow all this precious missionary material to waste (so far as its relation to missions is concerned) while the harvests of heathendom are waving white for the gathering? Shall we not all "pray the Lord of the harvest to send forth laborers into his harvest"? Prayer changes things. If the church would fall on its face and offer great pleading prayer for God to assist in financing this host to their desired fields of labor, we feel sure that this desired end would soon be reached. Oh, thurch of God, church raised up to spread holiness, pray 1

The General Assembly voted to reduce the number of applicants on our missionary rolls by establishing higher standards, and exacting examinations, and then to make a more heroic effort to enable the ones who could pass such a physical, mental and spiritual test, to reach the lands to which they feel sure the Lord has called them.

The Department of Foreign Missions was organized by General Assembly action, and instead of a group of two or three, it was enlarged to one of six regular members, half ministers and half laity, and two representatives of the Woman's Missionary Society, who shall thus become a component part of the department, and also by virtue of that relation, of the new General Board. It looks as though this would operate to the increase of interest in the cause of missions, and also to that of a more general feeling of responsibility in connection with it.

To this writer, it seems that the field is all set for the most enthusiastic effort that the church has yet put forth, to spread holiness in all the fields beyond the sea, that have been committed to the care of our church. We earnestly beg that much prayer shall be had, in private, in families, and in public for the spread of the good cause of reaching those for whom (ordinarily) nobody cares, with the saving, sanctifying message of the great Nazarene movement.

The Mexican work in Northern Mexico, and the border states of America, was handed by the General Assembly to the Foreign Mission Department. It is in charge of Brother and Sister E. Y. Davis, veteran missionaries.

One of the most interesting and unique speeches that was made at the missionary rallies in Columbus, was the one made by Sister Santos Elizondo, our successful and gifted Mexican missionary at Juarez, Mexico. She spoke while Sister E. Y. Davis of our border Mexican mission interpreted for her. It was thrilling to hear these two women, with the passion for the salvation of Mexican souls on their hearts, plead for that great cause. The reports of what had already been accomplished there, and how a church building (required now by Mexican law before a company of people can be classed as a church), was literally built on faith. How some of these dear people who have come so recently into the light, put us who have known the way so long, to shame

with their simple triumphs of faith. The Esselstyns, for work in the boys' school and Sister Fairy Chism to assist Louise Robinson in the girls' school, sailed immediately at the close of the General Assembly for Africa. Very soon also, Brother and Sister Guy C. McHenry will leave for Peru, and allow the Walworths, who have toiled there till they are almost ready to break, to furlough home. It is hoped that the Schmelzenbachs can be returned to Africa, this coming autumn. Brother and Sister Prescott Beals are sailing soon for Western India

A considerable portion of the needed money is in hand for starting the new hospital (to be named Reynolds Hospital after our senior General Superintendent, to commemorate his devoted labors for the missionary interests), in Western India. The hospital blue prints are in hand, and the balance of the money has been taken under consideration by the W. M. S. of New England. As soon as the movement is under way, it is hoped to reinforce the company in Western India by some veteran missionaries who are in possession of the language, and eager for service.

THE SOBBING MILLIONS

"The sobbing of a thousand million of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their despair. Oh, think of these needs! I say again, they are oceandepths; and, beloved in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appeal to you until you cannot sleep, until you cannot criticize."

"By the cross of Christ, by the value of souls, by the shortness of time, by the commands of God, by the terrible needs and by the heartery of perishing souls do something definite to reach the lost heathen before it is eternally too late!"

SAMUEL DYER

"Do you ask me," said the Rev. Samuel Dyer, "what I think of China, looking at it from the gates of the grave? Oh! my heart is big to the overflow; it swells, enlarges and expands, and is nigh unto bursting. If I thought that anything could prevent my dying for China, the thought would crush me. My only wish is to live for China, and to die pointing the Chinese to His redeeming blood."

Not by the terrors of a slave
God's sons perform His will,
But with the noblest powers they have
His sweet commands fulfill.
—ISAAC WARTS.

Uncle Buddie's Good Samaritan Chats



BELOVEO SAMARITANS:

I left you in my last letter at the Publishing House as we were on our way to the great Hutchinson campmeeting. We arrived on Tuesday evening and found a great crowd, and preachers from all

over the country. Dr. R. T. Williams was doing some of the greatest preaching of his life, and the other preachers that were filling in at the odd services were at their best. Rev. I. C. Mathis from Santa Ana, California, had been drafted in to take the place of our beloved Brother John Fleming who had just broken down and had to cancel the campmeeting. We did so miss Brother John as he is such a wonderful campmeeting preacher, but when one of our dear boys breaks down God seems to have one that just fits in like the stripes in the rainbow. Brother Mathis is a great preacher and is just now entering the evangelistic field. We have no young man in our great church that will make a finer evangelist than I. C. Mathis; he is one of the coming evangelists.

We had during the camp four of our District Superintendents, Brother Balsmeier, Brother N. B. Herrell, Brother George Beirnes from Manitoba, Canada, and Brother Chambers from Nebraska, but Brother Chambers had left before we arrived. Then we had on the ground about 150 preachers from the opening to the close of the camp. A number of preachers stopped over on their way to the General Assembly. We had some four or five preachers from California, some as far north as Canada, and all down through the central states. The campmeeting and the closing exercises of Bresee College are in connection with each other as it is at Olivet, Illinois. The college had the best year in its history and next year they will go far beyond their present year as they are doing the thing now in good shape. Bresee College is in fine condition from a financial standpoint. They owe only fifteen thousand dollars, and they have a building that is worth fifty thousand dollars, and they have thirty-five acres of land that joins the city, and the best residential part of the city is building right up to the college land, and that makes it worth several times what they owe on the whole school. In a short time they will be out of debt and will have a piece of property worth at least a hundred thousand dollars. Now with Brother Ludwig at the head of Bresce College and Balsmeier on the Kansas District and Kansas with the greatest wheat crop almost in its history. if they desire to do it, they could raise every dollar that they owe in the next twelve months. We have as fine and as loyal set of Nazarenes in Kansas as walk the dirt.

There was plenty of money raised to

take care of all the expenses of the camp and some fifteen hundred dollars raised for the college. The old Kansas boys are looking for next year to be a record breaker on the Kansas District, and they are getting things in fine shape for a great home missionary drive, and go over the top on those great plains. I can well remember when we talked about the Kansas desert, but to drive through that great state today and see the most beautiful cities in the nation, and millions of acres of wheat that will make from twenty to fifty bushels per acre, and great alfalfa fields and corn and fine homes and great barns and fine stock, is a wonderful sight. Kansas has never been cursed with the open saloon as other states have been. One would naturally think that Kansas, being known as a state in the dry weather belt, would not have trees, and yet the Kansas cities are most beautifully laid out, with fine broad streets, and all set to shade trees, and today they are unsurpassed in the United States for beauty.

We had with us two of the greatest old men in the Church of the Nazarene, Father Mayberry and Father Sheeks. Father Mayberry is now eighty-seven and Father Sheeks eighty-eight. There are no two finer old gentlemen that walk the earth than these two precious old soldiers. Father Mayberry was the first Nazarene east of the Rocky Mountains. Ten thousand blessings on their precious old white heads and white hearts. Some day heaven will be richer and Kansas will be poorer by the home-going of those precious old saints.

Monday, June 4, pulled in on time and brought a great rain along with it. Thank God for rain, it is somewhat disagrecable, but when the rain stops the bread wagon stops, so let the weather alone as we can't change it anyway. At daybreak Professor L. C. Messer started for Durant, Oklahoma, to be at the wedding of his youngest sister, Miss Eva, who was married to Rev. George Brandon of Bethany-Peniel College. At noon I boarded the train for Monett, Missouri, where we were to give Brother Babb a one week's convention. We had a small convention. The people were right in the strawberry harvesting and they were in the fields from daylight to dark trying to save the strawberry crop, and many of them could not attend church at night. And then one of the largest shows in the country was on the same street with us and had been running two days when we opened, and ran all week. They had the run on us and got the great crowds, but we had a good time anyway.

On Tuesday, June 5, the preachers meeting met and we had a fine time together. On Friday several of our pastors and their families met at Brother Babb's and we had a fine trip to Roating river and had a great fish fry. The

brethren bought sixty-six fine rainbow trout, and they weighed twenty-two pounds. There were about thirty in the party, but many of them were children, but we had all the fine trout that we could do anything with, and a few left over. There is no finer set of old boys on earth than the Nazarene boys in southcastern Missouri, when you take Babb, Savage, Mennekc, Blystone, Cox, and several others just as good whose names I have forgotten. My home was with Brother and Sister Babb and the children. There may be people on earth better than that Bubb family, but I haven't met them. They have two fine boys and four little girls that are as beautiful as a California rose garden. We have some as fine people at Monett as walk the earth. They are a fine class of people. Brother Grant Mendell lives there; some of the HERALD OF HOLINESS family may know that he is the brother of Rev. Fred Mendell who, at the time of his home-going, was our General Secretary. Brother Freddie lived in my home for several years. For goodness he could not be improved on.

May heaven smile on the good Samaritans is my prayer.

In perfect love and all for Jesus,
Uncle Buddle

Sunday School Lesson

For July 22, 1928

By M. EMILY ELLYSON

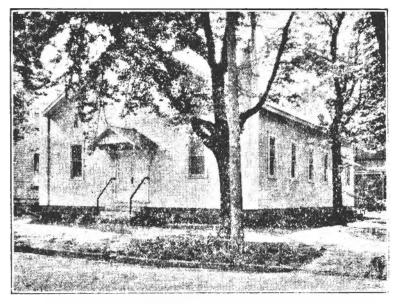
LESSON SUDJECT: Saul's Early Ministry, LESSON TEXT; Acts 9:19b-30; 11:25, 26.

GOLDEN TEXT: Straightway he preached Christ in the synagogues, that he is the Son of God (Acts 9:20).

AUL'S conversion was one of the most remarkable conversions in all most remarkable conversions in all Christian history. It changed him so wonderfully in certain respects and so little in others. He became a new creature in his motives and life center; he received new spiritual life, but he still continued to be the zealous advocate and untiring worker for that which he believed and sought to maintain a conscience void of offense toward both God and man. When he saw the right he was never hesitant or cowardly or half-hearted. His conversion made him as firm a believer in as he had been against Jesus. Under these circumstances it was but natural that he should straightway preach Christ, that He is the Son of God. Saul's conversion transformed him into a preacher at once.

How long Saul remained in Damascus after his baptism we do not know but it must have been but a very few days. While his conversion had wonderfully

CHURCH OF THE NAZARENE, PEORIA, ILL.



At Peoria, Illinois, we have one of the most remarkable church propositions on the Chicago Central District. Rev. Edna Wells Hoke and her good husband are the pastors and it is through their efforts principally that we have this good church building located at the corner of Fifth and Fisher, five blocks from the heart of the city. It is through the prolonged struggle, sacrifice, and efforts of Brother and Sister Hoke that we have come to our present degree of success. This property is worth six thousand dollars with

only \$638 in bills for labor and material. The business men of Peoria have permitted the church to solicit, therefore, no doubt by the time of the District Assembly all these bills will be provided for. This is another demonstration of what a competent pastor can do in a great city of opportunity in the Church of the Nazarene. There is a constant stream of salvation at this church. The Sunday crowds are good, and the church is growing in every way.—E. O. Chalpant, District Superintendent.

changed him he was still under the effect of his early education and he must now recast all of his thinking, reform his philosophy and theology, and review his studies of the Old Testament and correct his interpretations in the light of his new-found truth in Jesus. Accordingly be goes into retirement in Arabia for a time, as he tells us in that part of our lesson assigned from Galatians. No doubt he took with him a copy of the Old Testament and studied it through several times with much carnest prayer. And as he did this God gave him great revelations of truth and cleared up his head as well as his heart. He speaks occasionally of these revolations in his after life. Preachers and workers, in fact all Christians need more than conversion, and more than sanctification, they need more than a right heart. When Christianity has reached and transformed the heart it should then be worked up into the head and correct the thinking. Right theories of life, correct theology and true interpretations of the Bible are greatly needed. Many of us do not stay long enough in Arabia, some do not seem to see the need of going there at all. Although Saul was highly educated in the schools of his day, and could now profit greatly by this training, he realized that this new call to a new service called for a special preparation. All Christian workers, lay as well as clerical, teachers as well as preachers, superintendents as

well as pastors, should see this need of preparation and take the time for it. Saul probably gave the most of the three years between his conversion and his first return to Jerusalem primarily to this work. He very likely preached some but he gave himself largely to prayer and study of the Word.

The importance of preparation for the work and the nature of that preparation must not be overlooked. Saul had the background of a strong education. Secular studies have their important place, and to neglect them means weakness and inefficiency. But these must be supplemented by a prayerful Bible study, such that brings divine revelation of and grounding in Christian experience and doctrine. Without this no real preparation has been made.

From his retirement in Arabia, possibly at Sinai, a sacred spot of the past, Saul returns to Damascus to begin his public ministry for Christ. His ministry was so effective, and his teaching so clear and convincing, that the enemies of the cross could not answer him. But many of them instead of yielding became more deeply embittered and sought the same methods against Saul that he had used against others, they sought to kill him. Thus from the first, Saul the persecutor became Saul the persecuted. We are all liable at sometime to get some pay back in our own coin. Saul, however, was a

chosen vessel of the Lord and was under the protection of the Lord. Until his work was done, as he was obedient, they could not get him. The yielded and obedient person is immortal until his work is done. He escaped from Damascus by being let down from the wall in a basket by some of his fellow-disciples.

From Damascus Saul hurried on to Jerusalem and "assayed to join himself to the disciples but they were afraid of him, believing not that he was a disciple." This was rather discouraging to a young convert, not to be received by the church. How careful the church should be at this point. Had not Barnabas been present the case might have been serious. The church that has a Barnabas in it is well off. He befriended and represented the young convert and got him before the church and under his representation the church received Saul favorably and "he was with them coming in and going out" for a few days laboring especially with the Greek speaking Jews. Here again opposition soon arose and "they went about to slay him." This became known to the church and they arranged for Saul's departure to his home in Tarsus where he labored for the Master until called for by Barnabas.

In the meantime certain persons had gone into the city of Antioch in Syria and preached to the Grecians and a gracious work was begun. When the news of this success reached Jerusalem Barnabas was sent to help them. The work grew rapidly and Barnabas soon must have help so he goes after Saul and brings him to Antioch as his assistant pastor. For a year they worked together in this church with marked success. And so successfully and fully and intensely did they present Christ that the people here called them Christians and this became the name from that on to the present time.

During the days of this joint pastorate a prophet visited the church, Agabus by name, who told them a famine was coming. When the church heard this they determined to send belp as they were able to the church in Jerusalem. is the spirit of Christ working in the Church. Christ within makes one want to help the needy. A true Church is always ready to respond to such an appeal. The church sent their contributions to Jerusalem by Barnabas and Saul. They went to the home of the sister of Barnabas in whose house a church was held. John Mark was a young man, a son in this home, who evidently had a call to the work. Barnabas was the friend of young people, especially young preachers. He had helped Saul, and now be would help John Mark. When they returned to Antioch they took this young man with them to help them in the work.

This was a splendid opportunity for John Mark to get started in the work, and it was a fine thing for these older men to take him with them and thus help him. Young people called to the work often need help and encouragement in getting started. We need more persons like Barnabas and Saul to give this help.

NEWS AND NOTES FROM CANADA

CLARESHOLM, ALBERTA

We are glad to be able to report again. Dur W. M. S. has greatly enjoyed following out the series of studies on Latin America. Some very profitable meetings have been held which have blessed all who attended. A few have joined the IV. M. S. The Sabbath school is keeping up; perhaps in all fairness we should by it is showing a slight growth. The Sabbath services, prayermeeting and Bible study services are all quite well attendid. There is always a very sweet, heavenly spirit in the meetings. God never fails to meet with us and bless us, and for this above all else we do praise Him. This seems to be our "day of small things," but we are exhorted not to depise such a day, and so although the conflict often seems exceeding hard and the way at times long and lonely and our hearts have often been very heavy, God is giving us grace. "He giveth more grace," and He is enabling us to mount above the circumstances and press right on. When you think of and pray for us, remember we will be found pressing on in the head of the battle by His grace.—Rev. A. H. Eggleston, Pastor.

INNISTAIL, ALBERTA

Being new to the work the task of acting as pastor seems quite large and difficult. God, however, is on our side and we have always proved Him faithful. Our church in the country, where our services are held in the Oklahoma schoolhouse, is holding its own both in interest and attendance. The spiritual state is not quite as high as we prefer it and we are praying that God will revive His work here on that line. ' At the little town of Bowden our hearts are encouraged with the splendid attendance and increasing interest of the people. The work has been opened only since March, but the people seem hungry for the oldtime gospel. We are expecting to put on a special series of meetings soon and believe that God will give us souls and establish His work there. We are not discouraged in God's work, but seel like pressing on and are expecting great things in His name.—H. Arnold Folk, Pastor.

LESLIEVILLE CIRCUIT

By the grace of God this beautiful June morning we would like to report some of the work He has entrusted us with on this circuit. After much wrestling in prayer, the Lord directed our steps westward from Red Deer. Condor was the objective at that time; but on arrival we found another man ready to take that field. He being a much more capable man, there was nothing for it but to submit to what unmistakably was God's arranging. Mr. Sheppard is this good man's name, and I believe he is God's man. We have been able to organize a union prayermeeting to pray

for a revival to sweep across this whole countryside. I have found Him staunch and true in the fundamentals and at open war with modernism and other spurious beliefs. God has given me a three point circuit north of Leslieville, in an area of fifteen by five miles, or seventy-five square miles, and has blessed us with three preaching services, one Sunday school, and a prayermeeting. We have the use of a saddle and a horse and have never been called upon to go without something to cat, for the horse or ourselves. Surely we have been fortunate among these kind people. We need a revival of real religion to sweep away the sham and make believe that exists everywhere we visit here. Won't you join us in prayer for this to happen, for there has never been a revival in this district since it was settled, some twentytwo years ago? I am hoping and working to that end and entreat you to pray for us.-Nelson Z. Woodruff.

RIMBEY, ALBERTA

We have been on our present charge hardly long enough to report but we always enjoy reading the "Canadian Page" so possibly ought to help contribute to its news items. The past ten weeks of service with this people have given us enough of an insight into the working of the church to know that we have back of us a mighty fine class of folks. We were surprised at the outset by a "pounding" which had been "administered" even before we arrived and which made the cupboard look very much different to "Old Mother Hubbards." The Y. P. S. "Brighten Up Group" had painted, varnished, and tinted the inside of the church for Easter Sunday. Since that time the church has authorized and begun the painting of the parsonage. We found a good, live Sunday school and are glad to report a gradual increase in that department. church services are well attended and the Lord has given us a number of gracious altar scenes. The church is feeling the need of and getting under the burden for a revival tide. We recently had with us Rev. H. N. Konkle of Toronto, who gave us a very worthwhile illustrated lecture on the work of "The Mission to Leners." The returns were equally divided between the Mission and our W. M. S. foreign mission fund. We have ordered two hundred and fifty of the special number, General Assembly issue, of the HERALD or Holiness and will mail them to the homes of the community. We believe it will be a good advertising medium for us. On "Victoria Day" seven car-loads of our young people motored to Red Deer and spent the afternoon picnicking in the Auto Camp Park. Then in accordance with a pre-arranged plan we all went to the Red Deer church and had charge of the Red Deer Y. P. S. program

for that night. The writer was privileged to be the speaker to a house full of iolks, mostly young people. We found the commingling of the two societies very kelpful and inspiring and we are looking for a return visit from Brother Spit-tal and his Y. P. S. It was also my privilege to be in Edmonton, May 18-20. to attend the Northern Zone N. Y. P. S. Convention. The leader of that zone had plans and program well in hand. Considering the fact that farmers were in the midst of seeding we had an excellent turn-out and a glorious time. The Estmonton Y. P. S. entertained the visitorsroyally. The evening services were times of great blessing and eleven souls sought God for pardon and purity. This is the first zone meeting in the history of the Alberta District N. Y. P. S. and I am more convinced than ever if we will "work" the zone meeting it will bring us splendid returns. Which zone meets next? Fion't forget—we are planning a great young people's rally at the Red Deer Camp. You can't allord to miss the opportunity of hearing the Aycocks.—Percy J. Bartram.

RED DEER, ALUERTA

Since last we reported we have moved to Red Deer. It was with mingled feelings that we said good-by to the saints of Drumheller church. We look back with happy memories of that field. Up to the present these have been the best years of my life. While the battle at times was herce, yet with all, God was with us. It was a pleasure to labor with these dear people. Our prayer is that God will richly bless them for their faithfulness and loyalty. 'Since coming to Red Deer we have learned of the different giants of the faith that have held this pastorate before us. We have found ourselves more than once asking if we will be able to follow such men of God. With the help of the Lord we purpose doing our best for God and Red Deer. We found here a faithful band of loyal Nazarenes. The church is in good spiritual condition. We are looking for-ward to times of blessing from the presence of the Lord. The services are very well attended. Pray for us that we might find favor with the people and be able to influence them for God. Al-. though this is one of the oldest churches in the district they have never seen their way clear to get a settled parsonage until this year. We found a little money in a building fund; the church folks had already agreed that the proper thing was to have a church parsonage instead of paying rent. With a committee of church folks we looked some houses over and finally found the thing we wanted. We have now a five-room parsonage located on Fifth street, S. E. We see great prospects ahead of building a good,

strong Sunday school work here. Our Street S numbers are already on the increase. The camproceting will soon be upon us. we are looking forward to a big time of salvation. The Lord is precious to us today. We are still saved, and sanctified, and happy in His service.- J. and M. Spittal, Pastors.

N. Y. P. S., PORTLAND, OREGON The N. Y. P. S. of First church, Portland, Oregon, wishes to report victory at the close of another six months' work. Our society has taken on such proportions that it was deemed advisable to divide it into two separate organizations. one called the high school society, the ages ranging between fourteen and twenty, and the other the adult society. This arrangement affords opportunities for more of our young people to take an active part, giving them the necessary training which is so essential in the development of a strong Christian character. We have enjoyed such beautiful harmony and unity working together, thus making it possible to carry on extensive outside activities which are a great blessing to the young people as well as ministering to the needy all about us. We hold services on Sunday afternoons in several different hospitals, among them the County Hospital which is such an open door to our work. At some hospitals we have books in circulation which are a great blessing. The work in the Old People's Homes where we have regular services are a means of inspiration to the young people and a source of comfort and cheer to the ones to whom we minister. On Saturday nights we hold a street meeting on one of the busy streets down town in the heart of the city where the crowds surge to and fro and we believe God will take care of the truth as it is proclaimed on that street corner. We claim Isaiah \$5:11 for our street work, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void."

As we young people realize the need of prayer we give it pre-eminence in our lives and services. Tuesday night is our young people's prayermeeting and we also have a pre-prayer service of a half hour Sunday night before our regular service. We consider ourselves very fortunate and thank God for His goodness to us in giving us our national young people's President, Rev. D. J. Smith, for our pastor, who with his precious faithful wife, stands back of us and pushes our young people's work continually. We dearly love and appreciate Brother and Sister Smith who are indefatigable workers and with us in every undertaking for the promo-tion of God's work. With such a pastor and wife standing by us, God in our midst in power and blessing, His promises being fulfilled continually, the love of God burning in our hearts, and with needy souls all about us, we enter the work of the next six months with an enlarged vision and greater faith in God to see His work go forward. We purpose, as a society, to do all we can by His help and grace to help suffering lost humanity and point someone to the Lamb of God which taketh away the sin of the world.

Reporter.

NEWS AND NOTES FROM NEW ENGLAND

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AUBURN, MAINE

Since the District Assembly we have preached thirteen sermons and have had thirteen different seekers, some of them seeking more than once. Those that obey the Lord are prospering in their spiritual lives and those that do not mind God are falling by the wayside. We are continuing instant in prayer and in everything giving thanks, for this is the will of God in Christ Jesus concerning us. We are endeavoring to quench not the Spirit and to despise not prophesyings. We observed the week of May 20 to 27 as a special week of prayer, with services especially for prayer for four consecutive nights. The Lord was on hand and helped us to get ahead along the line of prevailing prayer. Praise His name forever. We expect to go to the General Assembly, for which privilege we thank God and all those who have made it possible. Rev. C. F. Hurst will supply the pulpit during our absence. The Young People's Society is doing more now than it has been. We are holding meetings Sunday afternoons at the Home for Aged Women, and at the county jail, alternately. We gave one Sunday morning service to reading the experiences and calls of Brother and Sister Esselstyn, our outgoing mission-aries to Africa, taking an offering for them at the close of the service. The coming of the Lord draweth nigh, and whether we wake or whether we sleep we shall be caught up to meet Him in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words. Even so, come Lord Jesus -John Wallace Ames, Pastor

NEW BEDFORD, MASS.

We are glad to report victory through the precious blood of Jesus. We were privileged to have with us on the twentyfourth District Superintendent Miller, who preached two powerful sermons and praised our new church we have lately moved into. Sunday night, May 27, the power of God was present in mighty power in our service and after a powerful sermon on the subject of the joyful religion the altar was filled with seekers. Rev. R. J. Kirkland says he would rather be preaching the gospel to thousands, as he is broadcasting to every Sunday night, than be in heaven. The attendance at all our services is good, since we began broadcasting. We have taken in a lot of new members and a great number of new faces appear in cur services. Our prayermeetings are often filled with shouts of praise and glory to God, they are attended at times with marching; in fact, the revival spirit is on and we are expecting a great big landslide from the glory land almost any time. Our folks sing and praise God as only real Nazarrnes can, and God is

honoring His Word as preached by our pastor, R. J. Kirkland, by giving us new members, and we rarely ever have a barren service. Praise the Lord.-William W. Atwood, Clerk.

BEVERLY, MASS.

God is still honoring His Word at Beverly. He has promised that "His word will not return unto him void," therefore it will bring forth increase. These are good days to our souls, and the heavenly breezes are blowing this way. We are having times of refreshing from the presence of the Lord, and seeing the hand of God work in a measure that causes us to rejoice with joy unspeakable and full of glory. Sunday, June 3 was a good day here. At the communion service in the morning an elderly man broke down with tears of repentance and cried aloud for salvation, which he rejoiced in after praying at the altar. The evening service was marked with the presence of God and two souls found victory, while another desired prayer.. The God of battles is with us and for us, and "who can be against us?" Hallelujah! Victory all along the line is our expectation and prayer. Sister Thissel, one of the most spiritual, firebaptized mothers in Israel and member of the Beverly church, went home to heaven May 30, to join the redeemed host of God. She was a faithful mother and wife, and a heroic soldier of the cross, always shouting the victory and triumphing in Christ, whom she loved to the end and longed to be with. She had been sick with pneumonia for some eight weeks, Rev. Tom Brown, a former pastor, officiated at the funeral and the pustor assisted. We will meet her in the morning just inside the eastern gate.-T. G. Gray, Pastor.

CAMBRIDGE, MASS.

As we begin our new assembly year we do so with the realization that God is with us. We are steadily moving forward, walking by the same rule and minding the same things. Our pastor, Rev. J. D. Thomas, with the able assets ance of Sister Thomas, is encouraging us to have faith in God for greater victories and for a great revival coming this way. There is no reason for discouragement. but every reason to praise God for victories and for the holy fire which is burning in our hearts. Our pastor is preaching with the unction and the demonstration of the Holy Spirit. I believethat God used the special meetings bed just before our District Assembly to the upbuilding and strengthening of the saints. Our W. M. S. and the Sunday school are in good condition. Financially we are getting along. Last year we raised for all purposes on the average of seventy dollars a member.-Reporter.

COMMENCEMENT AT EASTERN NAZARENE COLLEGE

Commencement at Eastern Nazarene College came to a close last Sunday night at about eleven o'clock with a beautiful altar service, after Dr. H. W. Jerrett of Detroit, Michigan, had preached the final evangelistic sermon of the year. Throughout the entire season, as throughout the entire year, the blessing of God was attended by the presence of the divine Spirit, and each address of Dr. Jarrett was marked by the depths of its spirituality and the unction of the Spirit.

We have sent forth this year, as a whole, the most promising graduating classes in our history. Not only do our young ministers go to each district on our zone, but they scatter throughout the United States and Canada. We have four of our college group who will be in Africa. Professor and Mrs. W. C. Esselstyn, who are both graduates of our College Department, Miss Faith Saunders of the Reformed Baptist denomination, and Mr. D. M. MacDonald are to sail within a very short time. We rejoice that E. N. C. is to have this further splendid representation on the dark continent.

A large number of friends and visitors were with us on the grounds throughout the entire Commencement period. The college auditorium, which is being used for the first time, proved to be a splendid place for programs and worship. We have now come to the full realization of the idea of combining a gymnasium and a college auditorium, and find that it is a splendid success in every respect.

Dr. Jerrett, who came to us this year for the first time, did his part of the Commencement work in a masterful manner. I am sure that none of the graduates will ever forget the Commencement address on "God's Fools." The issue between spirituality and worldliness, together with the superiority of the success of those who choose rightcousness, was so clearly depicted that it will never fade from our minds.

The prospects for the coming year are splendid. We open on September 11, strengthened in every department and anticipating the best year in our history. Literature giving complete information concerning the work of the college will be mailed upon request.

FLOYD W. NEASE, President.

N. Y. P. S., WESTERN OKLAHOMA

The N. Y. P. S. Zone Rally of Zone Six, Western Oklahoma District, was held at the Dill City church, June 12. After a rousing song service, Rev. R. K. Duncan of the Eshcol Valley church brought a beautiful sermon on love; at the close one woman was reclaimed and blessed of God. Dinner was then served by the local church, everyone being well entertained. After a good song service Rev. Aftert Echols of Strong City led the testimony meeting. Rev. Shaw then gave a talk on "To What Extent, If Any, Can We Use the Unsaved in Our Services?" after which we had thirty minutes of found table discussion. Miss Florence Murdock of Dill blessed us all with her talk, "The Lesson and How to Prepare Miss Thelma Hinsley gave a very

beautiful talk on "How to Keep the N. Y. P. S. Spiritual," pointing out the need for the young people to dress and live right. By a majority vote we will go to Strong City August 21. Rev. L. E. Shaw of Heffner brought a very stirring message and three souls knelt at the altar.

NORTHERN INDIANA DISTRICT

MISS METTIE MOORE, Reporter.

After the two blessed weeks of fellowship with hundreds of old friends and fellow-soldiers during the great Seventh General Assembly, with fresh memory of the marvelous manifestations of God's approval of our efforts as a denomination, we are back on our old field, more determined than ever before to fight the good fight of faith. The few remaining days leading up to the District Assembly will be crowded full of toil and labors, but we hope to be able, during the two short months to dig out a few new churches over the district, and give several of our weaker ones a good boost. We have eight campaigns going at present under the Home Missionary Board with the best workers available. During the month of June we were unable to do much, owing to constant rain, and most of the workers attending the General Assembly, thus leaving only two sum-

ported as follows:
Anderson, 30; Marion, 23; Ossian, 5;
Churubusco, 9; Whiting, 6; Portland, 8;
Valparaiso, 9; Auburn, 20; Lafayette
(organized), 30; Summittville (organized), 31; Gary, First, 25; Winchester,
20; Elwood, 20; Breman, 5; Lynn, 7;
Indiana Harbor, 3; Frankfort, 26; Hart-

mer months. However, this will be a

record breaking year from the stand-

point of gain in membership. At the

close of the eighth month of the assembly

year we wrote all the pastors for infor-

mation as to the number received since

assembly, and thirty-one of them re-

ford City, 10; Glenn Park, 10; Attıca, 14; Ridgeville, 10; Bluffton, 16; Redkey, 15; Muncie (South Side), 15; Kokomo, 9; Yorktown, 12; Ft. Wayne, 75; Elkhart, 44; Huntington, 82; South Bend, 91; Hammond, 58.

Some twenty or thirty of the above number were reported as probationers, and may not appear in the pastor's reports at the assembly, but it looks as though we will receive more than one thousand new members this year. Doubtless a number will be dropped from the rolls, but we ought to have a net gain of at least six or seven hundred, which will bring our number well above the three thousand mark for the northern half of the state. I have never seen better work done than our pastors are doing this year. If they continue as they have and the Lord continues to bless their efforts there will be twice as many Nazarenes in the district within two more years as we started with two years ago. Yet, when we think of the multiplied thousands who are hungry for full salvation it seems that very little has been done for them. We are earnestly praying that God may give us three thousand Nazarenes in this little district who will carry such burden and passion for the lost until every city and town may have a band of holy people within the next sew years. It must be done. Will the readers please join us in prayer to that end?

J. W. Montgomery, District Superintendent.

NEWS IN BRIEF

Rev. Jerry Clevenger, so well known to many in the vicinity of Kansas City, has been in poor health for several months, but of late has conducted good

"BLESSED ASSURANCE" By Doris Goodhicit

They say my Lord was not divine, But walked as all men walk. Was bound by sin as all men are, And talked as all men talk.

They say He's not the Prince of Peace, And peace cannot impart. But He has placed a settled peace, In this poor fainting heart.

They say He could not raise the dead, And give them life and make them whole.

But say! He's wrought a work in me, And put His life within my soul!

They say He could not bring a calm, Upon a stormy sca. But friend, He calmed the storm of life, That nearly shipwrecked me.

They say He could not cause the blind To see the sun's pure ray. But He has opened my blind eyes, And changed my night to day.

They say He fed no multitude, On the fishes and the bread. But there was hunger in my soul, And that hunger has been fed They say He could not cause a rock
To become a living spring.
But He has quenched my burning thirst—
Relief this world could never bring.

I wasn't there, in Bethlehem, When the Son of man was born. I wasn't there, in Nazareth, As the days and years sped on.

Nor yet was I in Galilee
As He taught there by the sca;
Nor yet in old Jerusalem,
When He gave His life for me.

l didn't see the empty tomb, On that resurrection day; l didn't stand on Olivet, And watch Him go away.

But I am here in a world of sin, Saved by His grace divine, To testify that this same Christ, Has changed this life of mine;

To tell to those who live in doubt Because they cannot see, That-Jesus Christ, the Son of God, Can set a sinner free! HAVERHILL MASS.

meetings at Fillmore, Ill., and Lawson, Mo., and has preached at our church in Blue Ridge, Mo. His recent visit to the grave of his mother, which he had not seen for forty-two years, marked an epoch in his life. Brother Clevenger is a man of prayer and faith and his heart is in the work of the Lord.

· Pastor A. I. Metcalf of Hollene, N. M., says, "Just closed a good meeting eighteen miles northwest of Elida, New Mexico, and organized a new church with eight charter members with more to join soon. We took a number of subscriptions for the HERALD OF HOLINESS."

Evangelist W. H. Crawford of 4813 Illinois Ave., Nashville, Tenn., recently conducted a meeting for our church in Cookville, Tenn.

Rev. W. C. McDonald and associates recently held a meeting in Chillicothe, Texas, in which a number of souls found the Lord. The meeting was closed by a storm which destroyed the gospel tent in which the meetings were being held, but prospects are that we shall soon have a church in that city.

Evangetist David R. Williams, 118 Powell St., San Antonio, recently held a good meeting in the M. E. church at Blocker, Oklahoma, and he has three more meetings in that general section which will occupy a good share of the summer. We shall expect to hear good reports of his work all the way along.

Evangelist Herschel Murphy, 87 San Marcos St., Austin, Texas, has been supplying First church in that city while the pastor, Rev. John Threadgill, was away at the General Assembly. In March, he and wife were engaged in a successful meeting at Coleman, Texas. D. C. Palmore was the evangelist and the Murphys were the singers. Following this they had a meeting in East End Mission in Austin, in which there were forty-one professions. This meeting was supported by the Salvation Army and the Church of the Nazarene. After this they had a meeting in West Austin, which was a real battle. The Murphys are singers and musicians as well as preachers. They offer their District Superintendent, Rev. O. F. Hatfield, and their pastor, Rev. John Threadgill, as references. Anyone desiring their services is invited to write or wire them at the address given above.

Mr. O. R. Crews and wife of Mississippi ask prayer that their children may be brought to Christ.

Rev. J. P. and Rosa L. Ingle, formerly pastors at Wichita Falls, Texas, have taken the pastorate at Des Moines, Iowa. Address, 610 Forest Ave.

Sister J. W. Slaton of The Dalles, Oregon, for whom request for prayer has been made in our columns, is some better and prospects seem to be good for her recovery. Brother Slaton says, "God is able to deliver and we are praying and believing Him for victory and we desire Staton. work." She wants to join me in the

CHURCH NEWS

PASTORS G. O. AND BERTHA CROW, MEDFORD, ORE.—"We closed one of the best years at Tacoma we have ever had; the last Sunday was a good day. At the evening service we had quite a number in the altar and a blessed time of victory. We were very reluctant to leave there, but the altitude was too low for Mrs. Crow, and we thought it best to get to a higher place. On Monday morning we drove to Kelso, Wash., one of our former charges, and stopped overnight with Brother Arnold, and then drove to Portland, Ore., where the assembly was held. Monday after the assembly closed we drove to this place, and after two weeks these dear people have us comfortably and permanently located in a beau-tiful six-room house, modern in every way. Medford is a city of twelve thousand people in the midst of Rogue River Valley. We are delighted with our work. Sunday was a good day with 181 in Sunday school, a fine crowd at night and a good altar service. We are contemplating a new church building in the near tuture. We have a fine bunch of Nazarenes here who are standing by us and pushing the battle, and by the help of the Lord we are going to win. Pray for

PASTOR JOSEPH W. GARSEE, SALINA, Kansas—"We accepted the work here last August and found Salina to be a city of twenty thousand inhabitants, with forty-seven manufacturing plants, that produce goods valued at around a million and a half dollars, and employ a thousand persons; sixteen wholesale houses that do nearly ten million dollars in business annually and give employment to around five hundred people; is one of the foremost cities in the nation in flour milling; and with five colleges offering educational advantages to more than five thousand boys and girls. Starting with a group of courageous folks, though small in number, that had been organized about nine months, we have made progress along all lines. The Sunday school is increasing in number; the N. Y. P. S. is doing some real work, especially the work at the jail where several have found the Lord; the W. M. S. has been organized and we feel will be a vital factor soon. In January we had President S. T. Ludwig and Mrs. S. T. Ludwig and Rev. Joe Peters of Hutchinson, representing Bresce College; who were a great blessing to us. Immediately following, our dear District Superintendent, Rev. A. F. Balsmeier, and family were with us for four days. Their wonderful with us for four days. Their wonderful messages in song and from the Word were greatly blessed of the Lord. Sunday morning, at the close of his stirring message, our hearts were blessed beyond measure as our people subscribed so liberally to a building fund. On April 29 Rev. Arthur Morgan of Hutchinson. Kansas, and Prof. R. E. Bridgewater of

the holiness people to pray for Mrs. Ford, Kansas, came to us for a two weeks' meeting. During that time there were about thirty-five in the altar, and many struck the fire. At the close of their stay here eight members came into the church and others are looking our way. Our people are beautifully co-operating in the tithing system and we hope to have a church one hundred per-cent storehouse tithers by our District As-sembly. I feel that will meet all the emergencies of a newly organized church as well as an older one. We are looking forward to the time when we will have a new church and can invite the District Assembly to meet with us. I see no reason why we cannot have one of the best churches on the Kansas District at Salina; we are praying and trusting God to this end. Pray for us, and let us know if there are friends here you would like for us to get in touch with."

> EVANGELIST LEE L. HAMRIC-"At this writing we are opening up a fine cam-paign in Sulphur Springs, Texas, with Pastor J. E. Williamson and his church. A good part of the town and other denominations are co-operating with us, which gives a great opportunity for a great revival. We have a wonderful start, fine spirit and an atmosphere that is conducive to bring a real revival. Rev. E. D. Simpson and wife have charge of the singing, and all who have heard the Simpsons sing know what that means. They are great singers and are doing great singing here. We have two more weeks here after this week. This is our third revival in succession here. We feel very much at home. Our last revival was with Rev. G. W. Pinle and the good church at Paris, Tennessee. Truly God met us in old-time power and gave us a great revival. Many hearts were brought to the Lord and shouted for joy over their redemption. Great grace was upon every service and the people. Some good, substantial people united with the church. Miss Ruth Harris, the noted singer and voice teacher of Trevecca College in Nashville, had charge of the singing and with her well-trained voice and deep, rich experience it was a great treat to the church people and evangelist. She was a great blessing and inspiration to the We had many visitors from meeting. Mayfield Kentucky, Nashville, Tennes-see, Clarksville, McKinzie and other places. We shall not soon forcet this good meeting, the people, and the blessing they brought to our heart. At the close of the meeting we boarded the train for Nashville, Tennessee, to visit our old friend, Brother Lige Weaver. and family, and while there we preached two nights for them. We will return east again in the near future for some meetings."

PASTOR A. J. DOKE, CLAM FALLS, Wisconsin-"Since coming to this charge a little over a year ago we have seen things come to pass that prove God still answers prayer. We arrived here in March, 1927, and found that most of the folks had given up the fight. We icund one woman that was yet holding on to God, trusting him to bring michly

things to pass. After holding on to God in prayer, May 22 we were able to organize a Sunday school in our home. We held Sunday school and preaching services in our home until in July, when God opened up a building more suitable ier services, which we rented. We held a convention October 28, 29 and 30. At the close God opened the way and means to buy the building in which we were ocated. The Lord wonderfully blessed es in the Sunday school. We dedicated our church and laid the corner stone June 17, 1928, amid songs of praise and shouts of joy. We were assisted in this service by Rev. P. A. Dean and wife, Mrs. C. A. Taylor of St. Croix Falls, Wisconsin, William R. Taylor of Ridgeland, Wisconsin, Miss Grace Doke of Clam Falls, and Brother Knapton of Ridgeland. Rev. Dean delivered the dedication sermon at two. At the close gitts and pledges were taken to the amount of seventy dollars to pay on the thurch debt. A love offering was taken in the evening for the pastor. We have a large building suitable for future use. The main room for church services is 25x31 icet, with two side rooms that can be opened up in case of need. The evening message was also brought by Brother Dean, which was a soui-searching message. We were favored by some special songs by the Dahlberg sisters of Grantsburg, Wisconsin, also by Miss Daisy Dean of Ashland. These services were a great help te the work and almost everybody re-ceived a blessing to overflowing. We are praising God and looking forward to greater things to come to pass. Pray for

Hor Wells, La.—"A great revival just closed here held by three of our young people from Bethany-Peniel College. Brother Threadgill Robinson and firother Willie Haltom and wife. Brother Threadgill Robinson did the preaching and Brother Willie Haltom and wife had charge of the singing. This was one of the best meetings ever held on the Louisiana District. The altar was lined with seekers every night and many prayed through to victory. The gospel tent was filled to its capacity each night and large crowds stood on the outside and enjoyed the sermons. Hot Wells is located eighteen miles northwest of Alexandria, La. It is a great summer resort and its mineral hot waters are equal to those of Hot Springs, Arkansas. Brother J J. Thompson, one of our lay members of the Alexandria church, or-Eanized a union Sunday school at this place in February with about twenty charter members. Now we have over teventy-five enrolled; they are using Nazarene literature and have three Nazatine teachers in the school. We have sen about thirty gloriously saved since we organized. Rev. Charles C. Robinson of the Alexandria church was unanimously called as pastor to preach the cond and fourth Sundays at threenirty p. m. of each month. We also have prayermeeting every Wednesday vening. We are looking for God to file us a strong Church of the Nazarene there in the near future. We are giving God the glory and rejoicing because we

know our names are written in the out fear or favor. The Jamestown Lamb's book of life."—Reporter. church has gained a loving pasco: and

PASTORS T. C. AND R. E. GRIGSBY, ELDORADO, ARKANSAS-"After our District Assembly Rev. Lee Hill gave us a two weeks' meeting. There was not much visible results, but Brother Lee certainly preached the Bible and the church was blessed. We just closed a splendid tent meeting June 10 with the Collier Band. They are a fine corps of workers; their music was unexcelled. Brother and Sister Collier are searless preachers; their preaching is of the oldfashioned type. We kept no record of the seekers, but there were quite a number saved and sanctified, and a nice class came into the church, with more to come later. We were fortunate in purcliasing the high school campus for this meeting, which is well located. We feel we have been able to get our church before the people as never before. This meeting was unusually well attended."

EVANGELIST J. V. COOK-"We are still on the job and have been in three meetings: Marion, Piqua, and Celina, Ohio. We had a good meeting at Marion; Rev. J. T. Mashn was with me and we had a great time. Many found the Lord and God came in a special way and healed many that were sick. Next I went to Piqua. Here I had a hard pull but God gave us about twenty-four souls to lay at his feet. At Celina, Ohio, Brother Maffin was with me again, and I do not think I ever saw him when he preached with greater power than in this place. We had a great meeting and the best of it all we are going to get a nice class of good Nazarenes out of it. Brother Massin came to us two years ago and went into one of the hardest places in Ohio and God helped him to get two churches started, and now he is in the evangelistic work. You will do well to get him for a meeting. He has some open dates yet for the summer and winter. Write him at 775 York St., Marion, Ohio."

Lincoln, Nerraska—"April 29 our pastor, H. N. Haas, preached his fare-well sermon to the Lincoln church, having resigned to take the church at Jamestown, North Dakota. Rev. Haas was a kind and faithful pastor for nearly five years in Lincoln. He stood by the Bible and preached the old rugged truth with-

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out fear or favor. The Jamestown church has gained a loving passo: and our loss is their gain. Our prayer is that God will bless them together in winning souls for Jesus."—Mrs. Georgia Robison, Reporter.

PASTOR S. H. ERWIN, LUBBOCK, TEXAS -"We came here last October from Kansas City and accepted the pastorate of this church. We found a church of some sixty members who were somewhat discouraged. They had been worshiping in an old frame church building for about fifteen years. It was in bad condition and out of date in keeping with the progressive spirit of the city of Lubbock and inadequate in many respects for a progressive church program. After a few weeks of prayer about the idea of building a new church, under the advice of the District Superintendent and the vote of the church we launched a building campaign. Our new basement is almost completed at an estimated cost of ten thousand dollars. It is one of the best in the city, having twelve classrooms, restrooms and kitchen. The best of all, God is with us in the salvation of souls. We have had about three hundred seekers and taken in about fifty members. We plan two revivals in the next three months. We hope to double our membership and see hundreds saved. Pray for us."

PASTOR JESSE W. BROWN, JOLIET, ILLI-Nots-"The best meeting in the history of the Joliet Church of the Nazarene closed Sunday night, June 17. Rev. James Miller was the evangelist and Noble Price the singer. Both are from Indianapolis. They certainly can do the job. Brother Price sings with unusual ability and preaches even better. Brother Miller's preaching is unequaled. He preached with greater unction and power than in any of his previous meetings held in Joliet. Nearly a hundred souls knelt at the altar seeking God for salvation. Old-fashioned repenting, confessing of sins, dying-out were marked in this meeting. The scenes at the altar will long be remenibered, especially that of the last Sunday night. Some of the finest kind of members were received into the church and there are more to tollow. Brother McPherson of Ottawa, Robinson of Bloomington, Small of Roseland, Chicago, dropped in on us during the meeting. We appreciated greatly the good boost these brethren gave us. God bless them. When praying, remember Joliet with its many hundreds of people without God.'

Science Hill Kentucky—"On Sunday night, June 10, a two weeks' wonderful revival with Brother Lewis and Sister Edythe Rice closed at our church. Brother and Sister Rice's daughter, Miss Audra, was pianist for us and her beautiful playing and Sister Rice's messages in song were so much enjoyed. Brother Rice did some hard and excellent preaching. Many were saved and sanctified or icclaimed. Five united with the church with more to follow. We expect to see great results from this meeting. Pray for us."—Eliza Bough, Reporter.

PASTORS ARTHUR AND DELLA BOICOURT, HOQUIAM, WASHINGTON-"We served the Bellingham church the last year, and the Lord gave us souls. We never served a more loyal, and self-sacrificing people than the little class there. A beautiful spirit of harmony and sweet fellowship prevailed. When the Lord spoke to us that He had need of us in other fields, our hearts melted, and the tears unbidden flowed, for we loved our little flock as our very own; but when we answered the call of God to labor in His vineyard, we settled it to let Him choose our field of labor and endure hardness as good soldiers of Jesus Christ. Amen! We soldiers of Jesus Christ. Amen! We are not our own, the Lord has a right to do as pleaseth Him with His own. We gladly said yes to God and obeyed His voice, knowing that He doeth all things well. There was an all day meeting at the Bellingham church May 20. This was in the form of a reception for the new pastor, Rev. Homer C. Williams, and a farewell for us. We expect to hear of a prosperous year under the ministry of Brother Williams. We arrived on our new field of labor May 24 and received a hearty welcome by Brother and Sister Sam Swansen in whose home we were to be entertained over the Sabbath. On Friday evening the church gave a reception for us, and what a blessed time we had together in prayer, singing songs, testifying and getting acquainted. Our licarts were knit together from the first and we have never received a more hearty welcome. We feel perfectly at home and in the will of God. The Lord is blessing pastors and people, we are praying that the Lord shall use us to spread scriptural holiness in this great field. This is a mill town, in fact, there are three or four towns all in one. One of the largest mills on the coast will open here July 2. A big pulp mill will soon be ready for operation. Mills of every description are in operation here. There are also sawmill camps adjacent and logging camps near here. Anyone desiring to do this kind of work will not have any trouble in getting work. Hoquiam and Aberdeen, which are really one city, have a population of perhaps forty or fifty thousand. Anyone having friends living here please write us and we will be glad to look them up."

SONG EVANCELISTS PAUL AND DORA GET-"The last time we reported we were in a meeting at Brazil, Indiana, with our good pastor, Brother Stofer, and Rev. J. A. Rodgers as the evangelist. We were there two weeks and God gave us 106 seekers at the altar. We next went to Kirklin about eight miles out at Lanes Chapel church, M. E., with the pastor, Brother M. W. Crider, who did some good preaching, and we had good crowds. We went from there to Wellsville, Ohio, with our good pastor, Brother J. A. Stewart, who is surely doing things. Brother J. A. Rodgers was the evangelist and we had a great meet-God gave us seventy-seven souls the fifteen days we were there and we got a call back for next year. The church is surely growing and accomplishing things for God under Brother Stewart's able leadership. We next went

Indiana, for another meeting, Brother J. G. Fortress being the pastor and Brother Fred Bouse the evangelist. Brother Bouse preached fine and God gave us a good meeting with about sixtyfour seekers. Our next meeting was at Churubusco, Indiana, with the fine pastor, Brother Evert Baker, the evangelist being Brother S. B. Walls of Bedford, Indiana, and he surely preached under the anointing of the Holy Ghost. God gave us thirty-seven souls and several were taken into the church. We next went to Bluffton, Indiana, for a two weeks' meeting with Brother Henderson, who is the pastor, and Brother Harold Johnson of Olivet, Illinois, as evangelist. Brother Johnson did some wonderful preaching and God heard the prayers of the saints and gave us forty-two at the altar. My wife was taken ill at this meeting and I had to take the next four meetings by myself. The next meeting was at Barberton, Ohio, with the good pastor, F. C. Lehman, and Freddie Thomas, evangelist, and God wonderfully blessed us and the big tabernacle was filled from the very first service. There were 283 seekers at the altar in the two weeks I was there and some prayed through in their homes and at the cottage prayermeetings. Praise the Lord! My next meeting was at Uhrichsville, Ohio, with Brother Charles F. Whetsell and Sister Lula Kell of Ohio, and Sister Kell surely did do some groot

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The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

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back to our home town, Frankfort, preaching. There were around 125 at the altar in the two weeks. I next went to Mt. Vernon Avenue M. E. church, Columbus, Ohio, with Brother Charles Dye of Columbus as the evangelist and he surely did preach the gospel in all its fullness without fear or favor. I was called home from the meeting on account of the seriousness of the illness of my wife who was at the point of death. I left Columbus at four a, m, and prayed all the way home to Frankfort and when I got home I found my wife much better. I was at her bedside for a week and God so touched her that I was able to go on to my next meeting which was at Indianapolis, Indiana, South Side church. Brother Bashore is the good pastor and a man of God. Brother C. B. Fugett of Kentucky was the evangelist and God gave us good crowds and a good meeting, and some very definite work was done. There were eighty souls at the altar in the two weeks. I went back home then with my wife and staved there till she was able to be taken to Iowa to rest up and regain her strength. and God touched her body and raised her up from her bed of eleven weeks' illness in which she lay between life and death, and it was all through prayer, praise the Lord. She is now back in the work and on the firing line. At this writing we are at Goshen, Indiana, and God is blessing our souls and we are having a wonderful meeting so far. We want to take this opportunity to thank all the churches and friends for their prayers. Anyone wishing to write us for open dates can reach us at our home address in Frankfort, Indiana, or as per our slate."

JULY 11, 1928

PARKER, INDIANA-"We are now in the midst of a great revival with the Wright Brothers of Winchester. About fifty have been at the altar so far. The large tent cannot accommodate the crowds. Meetings will continue one more week. I am leaving here and taking the pastorate at Modoc, Indiana. Rev. Will Dilley takes the church here. We begin tent meetings at Farmland, June 28."-C. E. Carmony.

PASTOR W. G. SCHURMAN, CHICAGO, ILL, FIRST CHURCH-"So many folks have made inquiry about our meeting with the Vaughan Radio Male Quartet, I thought the best way to answer would be to give a report through the columns of the HERALD OF HOLINESS. We began our campaign the evening of April 4, and we were surprised at the number of people at the opening meeting. The same number of folks greeted us on Thursday night, and a bigger crowd on Friday night. This probably was the result of the Good Friday Watch at the Cross service, which was conducted by twentythree of the Englewood preachers at the National Theater, and was broadcast over WJJD. This gave an opportunity to thousands of people to hear the quartet. They rendered seven selections at this service. The following Sunday, at which time General Superintendent Goodwin was with us, the church was filled to its capacity, and also the two remaining

Sundays of the campaign. During all the years that I have been here, we have never had such crowds during the week as we had at this meeting. Brother G. B. Williamson, pastor of the Austin Nazatene church, preached a number of everings with blessed results. One night there were twenty-two young people seeking the Lord at the altar. We appointed several to keep track of the seekers, get-ting their names and addresses, and this gave us an opportunity of following them up and getting acquainted with their home life. Altogether we had 131 seekers, and I think we took in twenty-five new members as a result of this meeting. April 29, the Salvation Army Territorial Staff Band was with us in the afternoon and evening, we again had a full house at the evening service, with eight or ten seekers at the altar. Every Sunday night since then the congregations have been practically undiminished, and strangers remark at the number of young folks that attend our Sunday services. Sunday. June 4, we had sacramental services, and it was a time of blessing and great tenderness. In the evening Brother Hardy of the Los Angeles First church preached for us, and my I how he did preach. Seveml responded to the altar call. At the annual meeting, Wednesday, June 6, a vote to recall the pastor for another year was taken with the following result: 144 votes cast, 141 yeas, 3 nays. Our church board and Sunday school board meetings are occasions of real blessing and everything is going along harmoniously. Our dear Brother Gretzinger has been advised by the physician to seek a different climate, and he is resigning to take up work at the Northwest Nazarene College, Nampa, Idaho. He is a dear, blessed man of God, and we regret his leaving more than we can tell you. He testifies to the grace of full salvation and exemplifies it by his sweet spirit. Our prayers follow him. A great sadness has come into the life of our associate pastor, Rev. F. M. Messenger, in the death of his good wife, who was buried from the church May 10, but this old warrior of a thousand battles marches on with a more tender spirit, if possible, than ever. Although his heart is heavy his head is lifted toward the skies. We thank God for His goodness to us while pastor in this city, and by the help of God, we intend to make the city 'which hath foundations, whose Builder and Maker is God."

LEWISTON, IDANO-"A year ago our church was in the building, a number of debts were weighing upon us, keeping us, as a church, burdened for this instead of for souls. A few were praying hard for God to come on the scene and help us out. Well praise His name, He did help ut! Our District Superintendent, Brother Speakes, recommended L. W. Fick and wife, who were then in New Rockford, North Dakota. The church gave them a unanimous call which they accepted and were soon on their way to the West. The testings and struggles were hard but the battle was the Lord's. The end of the year finds us with building almost completed and numerous debts climinated, the parsonage repaired; all labor on larsonage and church being paid for as

we go. In the immediate future we will dedicate. Praise His name sorever! Since our last report of the revival with our pastors, Rev. and Sister Fick, our church has been in a continuous spirit of revival. Souls are getting saved and sanctified at the regular Sunday and midweek services. Strangers are meeting with us and the general attendance is on the increase. We feel that the church is in the best spiritual condition it has been in its history. After the church had recalled the Ficks for another year they received an urgent call to return East. After praying about it we all felt that God who works in mysterious ways knew best and we could but say Amen, and trust Him. Our loss is another's gain. Immediately another, Rev. O. W. Waltz, was recommended to us; and from the type and quality of work which he and Sister Waltz have been doing on other parts of the district, we believe that God is still watching over us to give victory this coming year."-Gertrude Mendenhall, Church Secretary.

EVANGELIST SAMUEL THOMAS AND WIFE, FARMER CITY, ILLINOIS-"June 24 we closed a five weeks' meeting in Farmer City. God blessed from the beginning and many new friends were made for the Church of the Nazarene. This was our second meeting in this place and the dear people there want us to return for another campaign in the fall. June 24 we organized with eight members, seven adults and a fine Christian boy of seventeen years. A number of folks who live in the rural districts intend uniting with the church but because of rain and muddy roads it was impossible for them to attend when we organized but they will do so in the near future. Rev. Noah Garvin, who has worked faithfully in this locality for many months, will pastor the newly organized church; and we believe it will accomplish great things for the Lord under his able and consecrated leadership. A goodly number were saved and sanctified; people attending the meeting for miles around. The Nazarenes from neighboring towns came over frequently to help push the battle. Rev. J. A. Schell, the blind evangelist from the Pilgrim Holiness church, and Rev. O. H. Nater, of the Missionary Bands, assisted in the meeting. Their singing was

greatly appreciated. We feel there are great things ahead for the new church in Farmer Gity."

EVANGELISTS EARLE F. WILDE AND WIFE-"In many respects this has been one of the best years of our work. During the last summer we had one short sick spell, but all the rest of the time we have enjoyed good health. We have prayed more than ever before, carried a greater passion to reach men with the gospel, and have tried to do better singing and preaching than we have ever done in the past. We have conducted ten nicetings during the year. Have seen 1876 people kneel at the altar and 194 join the church. Those we could not persuade to join our ranks we have tried to secure as friends of the church. Our meetings this year have been in Northern California, Oregon and Washington. We have never labored with a finer lot of pastors and people during our evangelistic labors. Our first meeting was the District Campmeeting at Portland, Oregon. Our colaborer there was Bud Robinson. What a privilege to be yoked up with such a great preacher and godly man as Brother Bud. We shall never be the same again after having the great privilege of sitting at the feet of this wonderful man of God. We drove from Portland to Tillamook and gave Brother LaRose a week's meeting. This was a continuation of the great time we had with the LaRoses during April, 1927. Our next meeting was with Brother Schocke at Vancouver, Washington. This was a fine meeting and we had good results. From Vancouver we went to Spokane with Brother Wallin. This was our first meeting with Brother Wallin, and we are so glad that it is not to be the last. This prince of pastors surely had everything in readiness for our meeting, and no wonder we had such a feast and good results. We return to Spokane again in the winter. Our next meeting was with Brother Henry at Centralia, Washington. The weather was cold, with some indifference and holiday season, but with all the drawbacks we had a very profitable meeting. The next campaign was at Seattle, Washington, with Brother Bowes. Here we had big crowds, quite a fi-nancial problem connected with the launching of a new work, but we had

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some victories. From Seattle to Everett, Washington. We began in our church, but soon had to move the meeting to larger quarters. Brother D. Rand Pierce and wife are the pastors here. They stood nobly by us in the great battle, and we stayed with them until the fire fell in The good old-fashioned way. At times it looked like we were swamped and whipped, but much praying on the part of pastors and people soon turned the tide for the Lord. Our next campaign was in East Side Church of the Nazarene, Portland, Oregon, the new church organization. The pastors, Brother and Sister Lord, had everything in readiness when we arrived. For two weeks we shelled the woods, and with the help of the greatest band of prayers we have ever worked with, we gained the victory. Our next meeting was at Eureka, California, with Brother Harold Bottemiller. This is Brother Bottemillers' first venture with a new church building program, but he handled it like an old hand. He had the meeting well advertised, so well that we were almost afraid to tackle the job when we read what he had to say about the evangelists. Bottemiller is one of the most tircless workers we have ever labored with. Early and late, in prayermeetings and writing articles for the paper, he was on the job. This meeting continued for nearly five weeks, but the spoils we gathered for the Lord paid for ail the work, sacrifice and toil. Bottemiller is putting Eureka on the map for the Church of the Nazarene. We closed our last meeting of the year here yesterday, Stockton, California, with Brother Willard Ingram. We planned for a two weeks' meeting, but had to run nearly five weeks to gain our objectives. A nice class has been received into the church, a new church building program has been launched, and we trust some work accomplished that will be lasting. We go to our District Assembly, then home for a week's rest, then out into the field again. We covet your prayers."

PASTOR R. J. KIEFER, ASHLAND, KY.—
"Praise the Lord for victory in the Ashland church. We have just finished remodeling the parsonage, which was moved back in the church lot and faced

on another street to make room for the new church edifice we expect to build in the near future. We have moved into this wonderful parsonage which is modern to the minute and in the pink of condition and on June 7, when we had about gotten things straightened around more than sixty members and friends of the church surprised the pastor and wife by calling on them and giving such a pounding as they have never had before. We certainly love the people of Ashland and have enjoyed our ministry here. We have just been recalled for another year by almost a unanimous vote. The new, church plans have been completed and we are expecting to build as soon as convenient. We praise the Lord for not only material prosperity but also growth in spiritual things. When you pray remember Ashland."

EVANGELIST E. W. WELLS-"Since I last reported, I have been engaged with Rev. B. F. Nowlin, our pastor at Tyler, Texas, and was assisted by Miss Ruth Lanier, who had charge of the singing and the special solos. We had a great revival with Brother Nowlin, and his church in which many were blessed. Brother and Sister Nowlin have accomplished a fine work at Tyler. From Tyler we joined with our pastor, Rev. R. M. Parks, and his local church in the new church building. Miss Lanier had charge of the singing and special work, and God certainly did bless her singing to the delight of all that heard her. We had a good time with Brother Parks and his church in which several were blessed. From this place we went to Childress, Texas. From the beginning we had large crowds and many found the Lord. Rev. A. M. Mason is a fine pastor to yoke up with, and he stands by the truth. Miss Lanier assisted at this place and God helped her to get the crowds for me to preach to. At this writing we are engaged with Rev. M. W. Burgess, our pastor at Lufkin, Texas. We have been in the battle five days and the Lord has given us some victory already."

PASTOR S. B. DAMBON, HOLTVILLE, CALIFORNIA—"The church here is moving along very nicely. We have as fine

a bunch of loyal Nazarenes as can be found anywhere, a real fine church building and good crowds to preach to. We are starting in on our second year here. The thermometer registers 115 degrees in the shade."

PASTOR STEPHEN C. JOHNSON, Con. NERSVILLE, INDIANA—"On we go preach. ing, singing and shouting the praises of God, living in the unity of the Spirit. Our Sunday school, under the leadership of Superintendent Poe, is forging ahead nicely. Our children's missionary program was the best ever. We have a fine lot of people to serve and they expressed their love and confidence to the writer in calling us to serve them for the third year, and paying our fare to the General Assembly. The Lord has given us a good year. Thirty-three members have been received and our budgets are up-to-date. We mean to be able to pay our first month's budget for next year at the District Assembly. Among other things we need is an old-fashioned revival. Brethren, pray for us."

Douglas, Wyoming - "Last night, June 10, closed the greatest revival I have witnessed in thirty years, and the best this city has ever seen so far as I can learn, with Evangelist W. M. Roper of Denver, Colorado, and the John Wesley Trio. It was a pioneer meeting, there being no church and only four Nazaienes in these parts, but the glory came and God smiled upon us, giving us sixtythree souls at the altar, counting them as they came, most of whom prayed through to no uncertain victory. A Church of the Nazarene was organized with twenty-six members. To Him be all the glory. Amen!"-Mrs. Arthur Weer, Reporter,

PASTOR A. M. MASON, CHILDRESS, TEXAS—"We just closed the greatest meeting ever held in Childress; not the greatest in numbers saved or sanctified, but in many ways the best because of the interest. People were in attendance who never heard a Nazarene preach. This meeting got us before the town as no other meeting



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July 27 to August 6

Special Workers:
G. F. and Byrdie Owen
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For Information write Mr. L. W. Strong, Pres., Hornick, Iowa

has done. Brother Wells made many friends while here. His straight preaching had the old-time holiness flavor. Miss Ruth Lanier was at her best and sang the giory down. We sent Brother Wells over the city in an airplane and through a megaphone he announced his subject for the night service. The people call him the flying preacher. This was something new here. Our church is in good shape, and we are going on. Please tray for us. We will take some folks into the church Sunday."

Ocala, Florida—"Rev. Horace A. Booker, assisted by B. F. Graham and wife, recently closed a campaign at Ocala, Florida. There were thirty-two professions of regeneration and entire sinctification. Our beloved Superintendent Eckel was with us for the closing services, and brought the message on Sunday morning, after which he organized another Church of the Nazarene, for which we praise the Lord. A physician of Ocala presented the baby church with an acre of ground upon which to build the new church. The brethren were making plans to begin the building without delay. We are now in a campaign at Kissimmee, Florida, and are expecting a glorious outpouring of God's Spirit in the blessing of many lost souls and the sanctifying of believers. Pray for us."-Mattie L. Graham, Reporter.

PASTOR M. E. BOUTON, MUSKECON, Michigan - "Our church here is enjoying refreshing breezes from the glory world. Our past year with this church has been the best of our ministry, and also the best year in the history of the local church, I believe. We have had the hearty co-operation of the church and have enjoyed progress in almost every department. Our attendance has been substantially increased, our membership doubled, our finances improved to the extent of ten dollars per week raise in the pastor's salary, besides caring for the budgets and other current expenses and giving attention to the appeals of the general church. Souls are praying through at our regular midweek and Sunday services. Evangelist P. P. Belew gave us good service in our revival meeting in January We have also enjoyed through the year services of our District Superintendent, the young people of the Grand Rapids church, and a N. Y. P. S. zone convention in April. We need a new church or extensive repairs on the old one. We have been recalled for the fourth year. We are praying for divine guidance. Pray for us."

Pasion N. E. Scott, Hillsboro, Texas

"This has been the busiest year of my
ministry, and the most blessed year. God
has graciously blessed our Sunday school.
Our record has stayed above the average
and we boast of the fact that of the
fifty-even Sunday schools on the Hamlin District we are the banner school,
having in attendance each Sunday more
than three times our church membership.
This is due to the fact that we have a
superintendent who has the burden for
his calling. Our N. Y. P. S. is doing good
work. God has seen fit to give us some
of the finest young people with sterling

character to help us in this work. Our regular church services are well attended, new faces being in our congregations each Sunday. We are glad to report that since our last assembly our membership has increased forty-eight per cent. Our financial condition could be better, but God is helping us to meet the major portion of our budget. We are delighted with the way of holiness, and never loved the fight better than today."

TELEGRAMS

BALLINGER, TEXAS
Great revival on in Ballinger. Break
came last night. Rev. H. A. Gregory at
his best.—Lawson W. Brown, Pastor.

Rev. B. F. Wininger of Modoc, Indiana, has accepted the pastorate and presidency of the Holiness School at Ava, Missouri, and has resigned his place as District Treasurer and treasurer of the Tent Association. I hereby appoint Mr. James Hunt, Modoc, Indiana, to fill his place. Please send all district money to James Hunt, Modoc, Indiana.—J. W. Montgomery, District Superintendent.

ANNOUNCEMENTS

Notice—The Nebraska District Assembly will be held at Omaha, Neb., in Central church, corner 24th and Dodge streets, July 18 to 22. Any licensed preachers who wish to be examined, please report to me at once, and meet the Examining Board at the church above mentioned at 2:30 p. m., July 17.—II. M. Chambers, District Superintendent.

NOTICE—An interdenominational tent meeting is now in progress at Wyoming, Ill., and will continue until July 15th, with services each day at 2:30 and 8:00 p. m. Miss Imogene Quinn, well-known Hoosler evangelist and song leader, is in charge, assisted by Rev. O. L. Bowman and party,

Notice—I am a commissioned song lender, having been granted a commission at Texarkana host fall. I have an open date, embracing the inter half of August which I would be glad to give some church in need of help.—Burris Evans, 410 So. Benge St., Mc-Kinney, Texas.

Boun to Rev. Thomas and Myrtle Ahern, Post. Texas, a girl, Edith Myrtle, on June 26th; to Rev. Ural T. and Alma G. Hollenback. Toledo, Ohio, a boy, Hansell Goodwin, on June 26th. Weoding Reals—Mr. George W. Brannon and Miss Evil Messer were united in the bonds of wedlock at Durant. Okla., on June 5th, Rev. W. A. Carter, pastor, officiating. After spending the summer months in evangelistle work, they will be at home at Bethany, Okla.

Pray for a sister in Texas who is suffering from cancer of the stomach and tuberculosis of the liver; for the healing of a sister in Indiana; for the reclamation of a soldier had, called to mission fields, but backsidden through disobedience; for a mother of five who is on the verge of a nervous breakdown and needs the assurance of a sauctified heart; for a man struggling with debt, that God will help him to pay them, as they hinder him sgiritually; for a girl wavering between the choice of vocations; for the healing of a brother in Racine, Wis.; for the salvation of an uncle and his family; for the healing and salvation of two boys; for a revival at Wapakoneta. Ohio; for the reclamation and healing of a sister.

More Wedding Breas—On May 16th, at the home of the bride's parents, Mr. and Mrs. D. H. Wilcoxson, Mr. Reuben Bridgewater, of the Morgan-Bridgewater Evangelistic Party, and Miss Dorothy E. Wilcoxson, an evangelist of the Friends church, were united in the bonds of holy matrimony, Rev. S. T. Clark, officiating.

Selectal Request for Prayer—Pray for the salvation of a man in California, a father of ten children, who has left his family several times. The mother has recently been saved and a neighbor requests the enriest prayers of our readers for the father.

Special Notice—Religious Census of the Church of the Nazarene for 1926, taken by the U.S. Government Rureau of the Census. Printed by the Government. Sixteen page pamphlet, contains valuable statistics, denominational history, doctrine, and organization. Five cents per copy in any quantity. Cash with order. No accounts. Send to General Secretary, 2923 Troost Ave., Kansas City, Mo.

WANTS

WANTED—Good farmer to farm on 50-50 proposition. Must have Christian character: Nazarene preferred. Immediate possession. Write Box 72 Lamberton, Minn.

WIDOW wants housekeeping position in Christian home. Mrs. M. J. Mahon, 123 W. Rouse Ave., Peorla Heights, III.

PARTMER WANTEO—Nazarene with small amount of capital, who understands either auto painting or restaurant business and who can go to Pasadena, California or vicinity to start up in fusiness. Address A. B. C., care of Herald of Hollness, giving full particulars about yourself.

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DEATHS

Cobb- Mrs. Docia M. Cobb, aunt of Miss Cynthia Lagrone, passed away Saturday at the King's Daughters Hospital, where she had been since April 2, suffering from a broken hip, shoulder, and wrist caused by a fall. Mrs. Cobb seemed to be getting along nicely, but being 71 years of age, other complications set up and caused her death suddenly, but very quietly and peacefully, as sho had lived. She was a sister of our beloved Brother W. S. Lagrone, who preceded her several years. The remains were carried to Water Valley, where she had lived and had a host of friends and loved ones, and laid to rest by the side of her lifelong companion who departed this life only two years ago, C. C. Thweatt having charge of the funeral arrangements. Mrs. Cobb leaves, besides friends and loved ones, one brother, A. C. Lagrone of Morton, Texas, and one sister of Water Valley, Miss. She was a type of the Southern womanhood of the long ago, gentle in her manner, devoted in the love for her friends and loved ones. She was a faithful member of the Methodist church and

died in the faith of our fathers, and is now reaping her reward. "Blessed are the dead which die in the Lord, from henceforth: . . . that they may rest from their labours; and their works do follow them."—Mrs. S. C. Taylor.

REFF—Mrs. Ethel May Reiff, wife of Rev. C. J. Reiff, pastor of our church at Bethesda, Ohlo, passed on to her eternal reward on Wednesday, May 30, 2:50 a. m., ago 43 years, 3 months and 24 days, having been born in Columbus, Ohio, Feb. 1885. Mrs. Reiff was a faithful and devoted member of the Church of the Nazavene, having joined in 1919. She had assisted her husband in pastorates at Springboro, Pa., Corydon, Pa., and had moved to Bethesda the first of May and died before the furnishings of their home had been arranged. She was converted at the age of eleven and a few years later was sanctified; she enjoyed these experiences until her death. The loss of this faithful saint is felt keenly by her husband and friends, as well as the church, yet all rejoice to know that she is safe from the perplexing problems of life. Funeral services were held Saturday, June 2, 1928, at 2:00 p. m., at the

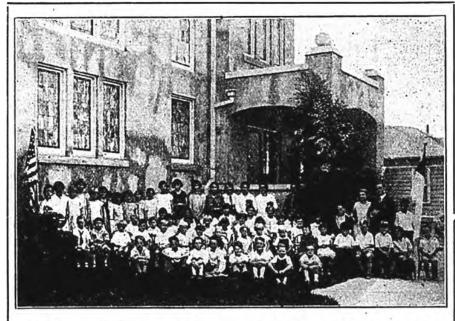
First Evangelical church, Republic, Ohio, Rev. O. L. Benedum, of East Liverpool, Ohio, officiating, being assisted by Roya Kerr and Smoke of the Evangelical church. Her body was laid to rest in the Woodlawn Cemetery, Bloomville, Ohio.—O. L. Benedum.

Bloomville, Ohlo.—O. L. Benedum.

HAYES—"Iva C. Straw was born September 6, 1896, was converted October. 1915, in the Methodist church of Logan, Illinols, under the ministry of Itev. Reynolds, consecrated my life and was sanctified wholly December 5, 1922, under the ministry of Rev. Burton, became a charter member of the Church of the Nazarene in 1923." These few lines of her short life were written by Iva. She was the daughter of Mr. and Mrs. W. F. Straw of near Logan, Ill. She was united in marriage to Glenn Hayes February 17, 1920. With her husband sho had recently gone to Milwaukee. Wisconsin, where her death occurred June 8, age 31 years, 9 months, and 2 days. The suddenness of her death should be a warning to those who procrastinate and refuse the mercles of God, her death coming as a shock to her many friends and loved ones. A sister of two years preceded her to her reward, and she leaves to mourn their loss her husband, her father and mother, two sisters, Mrs. Alma Morgan, Mrs. Marie Foltz, two brothers, John and Leonard Straw, all of this community, and a host of reintives and friends. Her funeral was conducted at the Church of the Nazarene at St. Bernice, Indiana, by Rev. Burton, assisted by Rev. Carter, with burlat at Franklin cemetery.—W. F. Straw.

EDWARDS—Jefferson D. Edwards was horn September 23, 1861, and died June 12, 1928, age 66 years, 8 months, 19 days. Brother Edwards professed faith in Christ at an early age and united with the Christian church. In 1917, in a revival meeting conducted by Rev. Mrs. M. V. Hall, he was revived and united with the Church of the Nazarene. He was a loyal member for a number of years. Thinking best, he withdrew his membership; however, he yet seemed to be very much interested in the work. About three weeks befornis death he was glorlously sanctified and told the people about the great truth and experience of hollness. He was married to Miss Georgia Ann Cochran in early life. To this union wereborn thirteen children, four of whom have gone on to await the resurrection. His wife departed this life a number of years ago. Then in 1918 he was married to Rev. Mrs. M. V. Hall, elder in the Church of the Nazarene. They lived a happy life until death caught his spirit away. Mrs. Edwards and the children devotedly administered to him during his illness. Left to mourn their loss are his wife, nine children, and a host of relatives and friends. Funeral services were in charge of Rev. Jim Lott, evangelist in the Mothodist church. Rev. W. R. Donaldson, pastor Church of the Nazarene, Rev. Mabry, pastor Methodist church. The remulis were deposited in the Protestant Cenetery at Cullman, Alabama.—W. R. Donaldson.

WITALEY—The recent death of our dear friend, Mrs. Ella Whaley, brought a shadow over the entire city of Holdenville, Okiahoma, especially the Church of the Nazareno of this city of which she was a charter member. Sister Whaley was born in Hartford, Arkansas, Fobruary 9, 1875. She was reared in an old-fashioned Methodist home, and was never known, even from childhood, is speak an unkind word to anyone. He health had been bad for some time, but she didn't complain during her suffering. She attended church services larly until two weeks prior to her death she boro her suffering so patiently always asking God to give he patience. As we stood around her bed, and the death angel came and claimed her soul, we could almost see the liftly gates of heaven swing open and treceive our dear friend into that set mansion not made with



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Father say, "Thou good and faithful servant, enter thou into the joys of thy Lord." The sweet smile that was upon the face of this godly woman was enough to show her loved ones and friends that all was well with her soul. Her nurse remarked to a friend that this lady had prayed more than anyone she had ever nursed. Sister Whaley leaves to mourn her departure, her husband. T. H. Whaley, two daughters and two sons, four step-sons, and a host of other relatives and friends. The passing away of Sister Whaley has made a varant chair in the home, and not only in the home, but in our little church which she loved so dearly; most especially the W. M. S. Her funeral was one of the most beautiful I ever witnessed. The flower bearers were elderly ladies of the Missionary Society, while the choir was composed principally of the younger ladies of the society.—Mrs. J. p. Miller.

CAMPMEETING CALENDAR

July 12 to 22, Alberta District Campmeeting, Red Deer, Alta Workers: Jarrette and Dell Aycock and daughter. For information write Rev. James Spital, pastor Red Deer.—Charles E. Thomson.

July 13 to 22, Smith Mills Holiness Campmeeting, Smith Mills, North Dartmouth, near New Bedford, Mass. Workers: George B. Kulp, Rev. and Mrs. William G. Heslop, Mabel R. Manning, For accommodation write Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass. For other information, Miss Annie M. Cunningham, 194 Tremont St., Now Bedford, Mass.

July 13 to 23, Aura Holiness Campmeeting, Aura, N. J. Workers: Charles Dunnaway, and Denconesses Hazard and Richardson. For information address G. W. Perkins, Delanco, N. J.

July 17 to 29, Sixth Annual Campnecting, Cecil Union Mission, Cecil, Pa. Workers: R. G. Flexon, D. E. Wilson, Charles Embrey, Alvin Young. For further information address Cecil Union Mission, Cecil, Pa.—Jean W. Montooth.

July 19 to 29. Ohio District Campmeeting, North of Columbus on Moore's Road, between Cleveland Avenue and the "C. C." highway. Workers: C. A. Gibson, Raymond Browning, T. M. Anderson, F. M. Messenger, Rev. and Mrs. 11. D. Sutton, The Vaughan Radio Quartet. For information address Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 19 to 29, First Annual Campmeeting, Woods County Holiness Association, Hopeton, Okia. Evangelist, Itev. Oliver G. Wilson; music in chargo of Pligrim Holliness church. For further information write Roy, John McGraw, Secretary, Alva, Okia.

July 19 to 29, Annual Campmeeting, Long Island Holiness Campmeeting Association. Prince Ave., Freeport, L. I., N. Y. Workers: J. F. Knapp, Howard Sweeten, D. F. Brooks, Miss Florence A. Fairbanks, Woodford Taylor. For information write H. J. Cornell, Corresponding Secretary, 46-14 Burling St., Flushing, L. I.—John A. Duryen, President.

Starting July 20, Hudsonville campmeeting, Hudsonville, Texas. Workers: Z. T. Thacker, Richard Felsburg, Oscar Felsling, For further information address H. M. Curtis, Telephone, Texas.

July 26 to August 5. Arkansas District Campmeeting, near North Little Rock, Ark. Workers: Dr. A. O. Henricks, Andrew Johnson, and Miss Ruth Harris, For information write Mrs, Anna L. Oliver, District Secretary, 621 Olive St., North Little Rock, Ark.—John W. Oliver, District Superintendent.

July 26 to Aug. 5, Sixteenth Annual campmeeting, Warsaw, Ohio. Evangelists: Rev. W. W. Loveless, London, Ohio; Rov. W. H. McLaughilin, Canton. Singora; Ernest B. Marsh, Virgil Siberal. The association has no tents, but you are welcome to bring your tent and to camp the entire time. For information, write Adah Shepard, Secretary, Warsaw, Ohio.

July 27 to August 5, Annual Campmoeting, St. Croix Falls, Wisconsin. Workers: W. R. Cain, John T. Hatfield, E. O. Chalfant, Miss Daisy Dean. For information write P. A. Dean, Ashland, Wisconsin.

July 27 to August 5, Annual Campmeeting Arkansas Valley Holiness Association, Hartman, Colorado. Evangolist Paul W. Thomas, For Information write Rev. Marion Hill, Wiley, Colorado.

July 27 to August 5, Park Lane, Virginia, Nazarene Camp. Workers: William Heslop and wife, Miss Christine Williams, N. B. Shade. For further information write Rev. Charles Mateer, Rosslyn, Va.

July 27 to August 5, Georgia District Campmeeting, Adrian. Ga. Workers: Oscar Hudson and wife, L. S. Huft and

HONOR TO THE PARTY OF THE PARTY

wife. For further information write Miss Aurelia Moore, Pavo, Ga.

July 27 to August 5, Decatur County International Campmeeting, Letts, Indiana. Workers: T. H. Gaddis, the Moser sisters. For information write Rev. Arthur McQueen, Westport, Indiana, or Mrs. Ernest Carder, Letts, Indiana.

August 2 to 12, Annual Campmeeting of the First Illinois Holiness Association, Sherman, Ill. Workers: Rev. Frank E. Arther, Rev. J. W. Dibben, Delia B. Stretch. For information write Mrs. Julia Short Hayes, Secretary, 2217 E. Capitol Ave., Springfield, Ill.

August 2 to 12. Lily Lake Campmeeting, Binghamton, New York. Evangelist J. M. Hames of South Carolina. For information write Rev. R. R. Dyer, 12 Home Ave., Binghamton, N. Y., or Rev. C. J. McCallum, Tully, N. Y.

August 2 to 12, Thirty-third Annual Penlel Holiness Campmeeting, Penlel, Texas. Workers: J. W. Goodwin, Lum Jones, Wallace Swan. For further information write E. C. DeJernett, Penlel, Texas.

August 3 to 12. Northern California District Campmeeting, Santa Rosa, Calif. Workers: J. B. Chapman, II. Orton Wiley, F. R. Smith and family, Also a Teacher's Training Institute under direction of C. R. Wilmeyer. For further information write Rev. E. J. Ewell, 767 Mill St., Santa Rosa, Calif.

August 3 to 12, Annual Campmeeting of Michigan District Pilgrim Holiness church, Seminary Park, Owosso, Mich. Workers: George B. Kulp, E. E. Shelhamor, Julia A. Shelhamor, Charles L. Slater.—Rev. B. O. Shattuck, District Superintendent.

August 3 to 19, Oregon, Wisconsin, Hallolujah Camp. Workers: Rev. Theo. Ludwig and wife and other splondid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

August 3 to 12. Washington-Philadelphia District Camp. North East, Maryland. Workers: J. G. Morrison, J. H. Parker, Mr. and Mrs. H. M. Hyatt. For information, write Rev. J. N. Nielson, 212 Parker Ave., Collingdale, Pa.

August 4 to 14. First Annual Campmeeting, Southwest Holiness Association, Elkhart, Kansas. Evangelist C. B. Fugett. For further information address Rev. Cargill, Secretary, Hooker, Okla., or J. W. Youngman, President, Elkhart, Kansas.

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President T. W. Willingham, Olivet, Illinois

Aug. 9 to 18, Ozark, Ark., Twenty-cignth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. Nor information, write Maggie Knox, Secretary, Ozark, Ark.

August 9 to 19, Wisconsin Wesleyan Mothodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Proston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lewis, and others. For information write Rev. J. B. Clawson, Wonewoc, Wisconsin.

August 9 to 19, Annual Campmeeting of Indiana District, Pligrim Holiness Clurch, Frankfort, Indiana. Workers: Paul S, Itees, R. A. Shank and wife. For rooms write Itee. Elmer Klopfonstein, 1436 W. 10th St., Muncle, Ind. For general information write Rev. D. E. Snow, 123 W. 24th St., Anderson, Indiana.

August 10 to 19, National Park Holiness Campmeeting, National Park, N. J. Workers: G. W. Ridout, Wm. Grum, I. S. Hackett. For information address G. W. Perkins, Delanco, N. J.

August 10 to 19, San Antonio District Campmeeting, Waco, Texas. Workers; Rev. A. L. Parrott and Rev. S. S. White, —O. F. Hatfield, District Superintendent.

August 10 to 20, Wheeling Campmeeting, near Huzelton, Indiana. Workors: Grover B. Wright, Mack Anderson and wife. For information write Miss Stella E. McRoberts, Hazelton, Indiana.

August 10 to 20. Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Arthur C. Tunnell and wife, Thurmond W. White.—Mrs. Lige Martin, Secretary, Prescott, Ark.

August 10 to 20, Holiness Campmeeting, Atlanta, Texas. Workers: Jarretto and Dell Aycock.—Mary E. Perdue, Secretary, Atlanta, Texas.

August 16 to 28, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Mayers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 818 8. Vine St., Wichita, Kans.

Aug. 16 to 26, Portage, Ohlo, Fiftleth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rov. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standloy in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, Prosident, Helena, Ohlo, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohlo.

August 16 to 26, Fourth Annual campmeeting of the Armstrong County Intordenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J. E. Walter, Leslie Conley, Mrs. G. R. Chürchill. For particulars write Rov. Carl Hammerly, McGrann, Pa.

August 16 to 26, Sixteenth Annual Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: C. W. Butler, W. L. Surbrook, Mrs. Julia Shelhamer, Mr. and Mrs. A. H. Johnson, Miss Lillian Scott. For information write Dr. L. E.

Heasley, Sec., Grand Rapids, Mich., or Rov. A. Buego, Pres., White Pigeon, Mich.

August 17 to 26, Carthago, Kentucky, Holiness Campmeoting, California, Ky, Workers: G. Howard Rowe, J. E. and Ada Redmon, Paul and Dora Gell. For information write J. R. Moore, Callfornia, Ky.

August 17 to 26, Thirty-sixth Annual Campmoeting, Beebe and Arkansas Hollness Association. Workers: John Fleming, Burl Sparks. For information write Mrs. Callie Morrison, Beebe, Ark.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley, For information write Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 17 to 26, Drainesville, Va. Workers: W. A. Grogg, Raymond Wilder, Mrs. Marion Birrell.—Anna L. Hyatt, Secretary, 163 Adams St., N. W., Washington, D. C.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Androw L. Johnson, Rev. Charles L. Siater. For information write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 24 to September 3, Twentleth Annual Interdenominational Hillcrest Holiness Association Camp, four miles west of Kampsville, Illinois. Workers: Charles H. Stalker, Allie Irick, Profes-



Mrs. R. E. Gilmore

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tor R. A. Shank and wife, Mrs. J. R. Ewers. For information write Charles F. Benz, Secretary, Kampsville, III.

August 23 to September 2, Twolfth Annual Campmeeting, Oklahoma State Hollness Association, Blackwell, Oklahoma Workers: John Paul, U. E. Harding, Kendall S. White and wife. For further information write Mrs. A. L. Wright, 307 East College Avenue, Blackwell, Okla.—Mrs. A. L. Wright.

August 24 to September 4, Thirty-third Annual Campmeeting of the Southern Indiana Holiness Association, Oakland City, Ind. Workers: George B. Kulp, C. B. Fugett, C. C. Rinebarger and wife. For information write Maude Yeager, 518 S. Hall St., Princeton, Indiana.

August 25 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grovo, Delanco, N. J. Workers: Theo. Elsner and wife, R. G. Floxon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.

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Autona
Arlaneas
Central Northwest
Chicago CentralAug. 20 to Bept. 3
Colorado-WyomingJuly 11 to 15
DallasOct. 17 to 21
Estern Oliahoma
FuridaOct. 21 to 26
GeorgiaOct. 17 to 24
DamlinOct. 3 to 7
Indianapolis
100%
Kansas
Kacaas City Sent 5 to 7
Karsas City
Kentucky Sept. 5 to 7
Kentucky
Kentucky Sept. 5 to 7 Louistana Oct. 10 to 14 Manitoba-Saak July 25 to 29
Kentuchy
Rentucky
Rentucky
Rentucky
Rentucky
Sept. 5 to 7
Nentucky
Nentucky
Rentucky
Nentucky

EVANGELISTS' SLATES

BRNTST C. ALLEN
Cloud Chief, OklaJuly 1 to 21
ALLINE ANDERSON
DIS VANDERSOM
Plome, OntoJuly 1 to 22
TACK AND ETTIES, ANDERSON
Otemah, OblaJune 29 to July 1:
Algood, OklaJuly 22 to Aug.
Halleton Ind 473
Hasteton, Ind. (Wheeling Camp) Aug. 10 to 20
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McDorald, PaJuly 10 to 1
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ARRETTE AND DOOR AUE. 30 to Sept. :
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Damille, Ill

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C II. BABCOCK Douglass, MassJuly 12 to 22	M. E. AND NINA DE VOLL TexasJuly and August
Pleasant Lill, LaJuly 26 to Aug. 5	
Indian Springs, Oa	M. N. DICKERSON Muncle, 1nd July 10 to 29
Beldsville, Oa Aug. 23 to 31 Burr Oak, Kams	Felicity, OhioJuly 31 to Aug. 12
Thomas, Okla	Roswell, N. Mexico (District Camp)
Jamestown, N. Dat	Marcus Hook, Pa Sept. 30 to Oct. 14
P. P. BELETV	JOHNNIE AND JACKIE DOUGLAS
lowa City, Iowa (Gen. Del.)July 9 to 29	Wellington, Texas Aug. 5 to 19
W. O. BENNETT	Compton, CalifAug. 24 to Scpt. 9
Detroit Holiness Tabernacle (2014 W. Hancock St.)	R. E. DUNHAM
Romeo, Mich. (camp)Aug. 3 to 12	Lincoln, KarsJuly 15 to 29
FRED BOUSE	CHARLES DYE
Indiana Harbor, IndJune 24 to July 15 Collett. Ind. (Tent, caro Rev. P. W. Parker,	Sidney, OhioJuly 0 to 22 Hamden, OhioAug. 1 to 20
Portland, Ind.)July 15 to 29	EDAYARDS EVANGELISTIC LADIES' QUARTET
B. E. BRIDGEWATER AND WIFE	Iberia, Mo
Lubbock, TexasJuly 12 to 29	Boulder, ColoJuly 19 to Aug. 12 Trinidad- ColoAug. 17 to Sept. 9
BAYNOND BROWNING Bellaire, Mich	
Columbers. Oblo 'ulr 19 to 20	J. R. EDWARDS AND WIFE
Columnia, Ohio	Columbus, IndJuly 4 to 15 Wellstille. OnloJuly 16 to 22
Kenney, Nebr	Wellstille, OhioJuly 18 to 22 Negell, W. VaJuly 23 to Aug. 5
Kearrey, Nebr	Madison, Ind. (Bryantsburg Camp)
Cincionati, Unio	Toledo, OhioOct. 4 to 21
JACK AND RUBY CARTER	Newell, W. VaOct. 25 to Nov. 11
Lamesa, TexasJuly 13 to 20 Bowle, TexasAug. 3 to 19	I. M. ELLIS
Waurika, Okla Aug. 20 to Sept. 2	Elk City, OklaJuly 18 to 29 Hamlin, Texas (Mt. Zion Church) Aug. 1 to 12
ROSCOE C. CARRELL	Post. Texas (Lynn Chapel Church)
Lyman, Okla	Post, Texas (Lynn Chapel Church)
Pawhuska, OklaAug. 28 to Sept. 10	
F. P. CASSIDY	71160. ELSNER AND WIFE Neponset, L. I., N. Y July 7 to 28
Monroeville, IndJuly 8 to 29	East Wareluin, Mass. (Camp) Aug. 10 to 19
Illghmay, Ky	Delanco, N. J. (Camp) Aug. 23 to Sept. 3 throsso, Mich Sept. 30 to Oct. 14 Fikhart, Ind Oct. 21 to Nov. 4
Decatur, IndJuly 1 to 29	Fisher ful Oct 21 to Nov 4
Augusta, Ky. (Fisher Tabernacle) Aug. 5 to 19	Alliance, Ohio
Radriff, Ohio (Camp)Aug. 26 to Sept. 9 Columbus, Ohio (Third St. Mission)	BURRIS EVANS
	McKlinney, Texas (Ash Grove church)
Lincoln, Neb	McKliney, Texas (Route 4) July 27 to Aug. 7
Fergus Falls, Minn Nov. 14 to Dec. 2	C. D. FINCH
CLEGUORN EVANGELISTIC PARTY	Ann Arbor, Mich, (care Rev. Morningstar)
Howe, TemsJuly 27 to Aug. 5	Maybee, Mich Aug. 2 to 12
Buffalo Gap, Texas	
J. V. COOK	BONA FLEMING Center Valley, PaJuly 0 to 15
Lagrange, IndJuly 8 to 21	Itanding Pa July 20 to 29
Flasher, No. DatJuly	Turonto, Canada
C. C. AND MARGARET CRAMMOND	JOHN FLEMING
Bradley, MichJuly 2 to 15	Barberton, OhloJuly 1 to 15
STELLA B. CROOKS	iteading, Pa. (camp)July 20 to 30
Nampa, Idaho (Camp)Aug. 2 to 12 Pocatello, IdahoAug. 26 to Sept. 9	Indianapolis, Ind
Twin Falls, Idaho	Andorer, Ohlo
Emmett, IdahoOct. 7 to 21	C. U. FUGETT
JAMES M. DANIELS	Indiampolis, Ind. (First Church) July 3 to 15
Coolecmee, N. C. June 17 to July 15 Concord, N. C. July 20 to Aug. 19 Morehead City N. C. Sept. 2 to 30	Halltown, Mo. (camp)July 10 to 29 Cape May, N. J. (camp)Sept. 7 to 18
Morehead City N. C Sept. 2 to 30	
F. N. DE BOARD Yates Center, KansJune 21 to July 15	PAUL AND DORA GEIL Frankfort, IndJuly 23 to Aug. 14
Sweetwater, TerasJuly 20 to Aug. 5	California, Ky. (Carthage camp) Aug. 17 to 26
Sweetwater, TexasJuly 20 to Aug. 5 Bridgeport, OklaAug. 6 to 19	Bloomsburg, PaSept. 10 to 30 Toledo, OhioOct. 4 to 21
E. C. DEES Claymore, KyJuly 12 to 23	CUSSIE MORRIS CILL
Kirksey, KyJuly 23 to Aug. 5	Lamesa, TexasJuly 13 to 29
Star Lime Works, Ky Aug. 7 to 19	Batestille, Ark. (Camp)Aug. 9 to 19 Kingston Okla
Holcomb, MoAug. 21 to Scpt. 2	Kingston, OklaAug. 24 to Sept. 9

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1 1 01 1 00 00 011		
J. L. GLASCOCK Spring Valler, Minn. (Gen. Del.) July 1 to 15	Webster City, Iowa (tent)July 18 to 29	Yorkiown, IndJuly 17 to Aug. 5
Centerville, Pa. (Route 4)	Oregun, Wis. (camp)	Ossion, Ind
Juls 29 to Aug. 12	Richmond Hill, N. YOct. 4 to 21	Portsmouth, R. I. (Camp) July 37 to Aug.
Alexandria, Ind. (Beutah Park Camp)	Anderson. IndOct. 25 to Nov. 11	Prantion ind (Camp) And to a
Hurlock, Md. (Gen. Del.) Aug. 26 to Sept. 9	I. C. MATHIS	Kampavute, III. (Camp) Aug. 24 to Sent a
RALPH C. GRAY	Ft. Dodge, LownJuly 1 to 15 Wellington, KansJuly 18 to Aug. 5	W. G. SHELTON Tipton, Okla
Post, Texas (Grassland) July 27 to Aug. 12	Seattle. Wash	P. E. SHELHAMEH
Goldthralte, Texas Aug. 18 to Sept. 2	Escondido, Calif Sept. 2 to 10	Des Moines, lowa (Camp)
Merkel, Texas	Ellet, Ohlo	Merrill, Mich. (Camp)July 19 to we
Moody, TexasJuly 6 to 15	Dayton, Ohlo (First Church) Oct. 14 to 28 Grand Rapids, Mich	Owosso, Mich. (Camp)Aug. 3 to 12 Boringfield, Oldo (Camp)Aug. 17 to 23
Portales, N. MexJuly 16 to 20	Newton, Kans	Greer, B. C. (Camp) Aug. 24 to Sept. 3
llowle, TexasAug. 3 to 19	J. B. McBRIDE	6 D. AND WINNIE SIMPSON
Abilene, Texas (Bitter Creek)	Columbus. OhioJuly 1 to 15	Sulphur Springs, Texas June 24 to July 15
J. C. HAFLEY	Cincinnati, Ohio (Mt. Washington)July 18 to 30	Hivins, Texas (Camp)July 20 to 31 Uzark, Ark. (Camp)Aug. 9 to 19
Lyman, OklaJune 28 to July 15	Ramsey, Ind. (Campmeeting) Aug. 0 to 19	Alma, Ark. (Camp)Aug. 20 to 27
Idabel, OklaJuly 22 to Aug. 5	Yuma, Colo. (Campmeeting) Aug. 24 to Sept. 2	Hentowille, Ark Aug. 27 to Sept. 1
Bartlesville, Okla	Sinmerset. KrSept. 9 to 30	D. M. SPELL
Pauliuska, Okla. , Aug. 20 to Sept. 23 LEWIS E. HALL	A. McNAUGHTON AND WIFE	McKinney, TexasJuly 6 to 29
Salmon, IdahoJuly 6 to 29	Freeman, 8. PakJuly 1 to Aug. 1 Frold, MontanaAug. 20 to Sept. 0	BURL SPARKS  Beebe, Ark. (Camp)Aug. 14 to 21
J. N. HAMPE	Homestead, MontSept. 10 to Oct. 7	E. II. STILLION
Connequitable, Pa. (Peniel Camp) Aug. 3 to 7	E. C. MUJBY	Andorer, Ohlo (Cherry Valley Church)
Clinton, I'a. (Tri-State Camp) Aug. 7 to 12	Mason City, IIL (Tent Meeting) July 1 to 15	201 2 to 16
Struthers, filito	Heaumont, Ky, July 16 to 29 Hinton, Ky, July 30 to Aug. 15	Grafton, W. VaJuly 15 to 29
Pittsburgh, Pa. (Whiteside Memorial Bible School)	Normal, III. (Camp)Aug. 16 to 24	Homestead, Pa
Richmond, Va Sept. 30 to Oct. 14	Calumine, Ark. (Camp) Aug. 30 to Sept. 9	Washington, PaOct. 10 to 23
LEE I. RAMRIC	L O. AND BERTIIA SILLBY	B. D. AND MARGUERITE SUTTON
Sulphus Springs, Texas June 24 to July 15	Augusta, KyJuly 1 to 16 Lacona, lowa (Mason church)Aug. 1 to 10	Columbia, Obla (Camp)July 19 to 29
StoneRall, OklaJuly 20 to Aug. 3	JAMES MILLER	Exaustille, Ind
Canadian, Texas	Guthrie, Oxla July 1 to 15	Shrereport, I.a. (Camp)Scot. 1 to 15
Heilley, Texas	W. D. MINOR	Thomas, Ukla. (Cump) Sept. 20 to 30
W. H. HARDIN	Muskagee, OklaJuly 15 to 20	Cincinnati, Ohio (First Church) Oct. 7 to 21
St. Joseph. Mo July S to 29	Whoodward, Okla. (Interdenominational holiness camp)	II. W. SWEETEN Freeport, N. Y. (Camp Rooserelt)
B. H. HAYNIE	ARTHUR MORGAN	July 19 to 29
Mileaukee, Wie July 15 to 29 Findley, Ohlo (Camp)Aug. 9 to 19	Lubbock, TexasJuly 12 to 29 HERSCHEL MURPHY AND WIFE	Toronto, O. (Hollow Rock Camp) Aug. 2 to 12
Tyler, Texas		Alexandria, Ind
Bloomburg, PaSept. 16 to 20	Prooria, TexasJuly 1 to 15 Santa Amas, Texas (liee Branch) July 18 to 29	Portage, OldoAug. 10 to 26
Derry, N. H	Cross Plains, Texas	T. L. TEHRY Terre Haute, IndJuly 5 to 29
Kenmore, OhloOct. 28 to Nov. 11	Cross Pialus, TexasAug. 3 to 19 lirownwood, TexasAug. 21 to Bept. 2	Marshall, Ind
N. J. HEPHURN Louisburg, KnnsJuly 8 to Aug. 5	Bonham, Texas (Prairie Point)	Eransville, Ind. (Assembly) Sept. 4 to 9
Hynumeille, MoAug. 5 to Sept. 4	NAME STANGE BARY	Belgrade, MoSept. 10 to 30
WILLIAM HESLOP AND WIFE	NAHORS EVANGELISTIC PARTY Phttsboro, MissJuly 9 to 15	Charleston, W. VaJuly 1 to 29
N. Dartmouth, Mass. (Smith Mills Camp)	Houston, Miss.:July 15 to 22	Williamson, W. VaAugust 1 to 19
Washington, D. C. (Park Lane Camp)	G. F. AND BYRDIE OWEN	Calamine, Ark. (camp) Aug. 30 to Sept. 9
July 27 to Aug. 5	Climbing IIII, IovaJuly 27 to Aug. 6	Dantille, Ky
Cumberland, Md Aug. 12 to 26	FANNIE PAYNE EVANGELISTIC PARTY Paonia, Colo June 24 to July 15	FRED THOMAS
Norfolk, VaScpt. 2 to 23	DWIGHT M. PEFFLEY	Sawyer, N. Dak. (Central Northwest District Camp)
Wilkinshurg, Pa Sept. 28 to Oct. 7	Indianapolis, Ind. (West Side church camp)	Springfield, TennJuly 22 to Aug. 5
Morristown, Ind	July 22 to August 12	Monongaliela, I'a. (Hox 852) Sept. 6 to 16
Costocton, Ohlo Nov. 25 to Dec. 16	Portage. Ohlo (camp)Aug. 16 to 28 Payme, Ohlo	Warren, Ohlo (care Rev. D. D. Palmer)
LEE HILL	LAWRENCE REED	JOHN THOMAS
Vilonia, Ark. (Camp)July 20 to 29 N. Y. P. S. ContentionJuly 31 to Aug. 5	Selicing, Ohlo (camp)July 13 to 22	St. Marys, OhioJuly 12 to 22
Letona, Ark. (Pickens Chapel) Aug. 10 to 19	Colines, N. Y. (Seven Oaks Camp)	Eston Rapids, MichJuly 27 to Aug. 3
Prescutt, Ark. (Caney) Aug. 24 to Sept. 2	J. E. AND ADA REDMON	Conneautelllo, PaAug. 3 to 12 Kearney, Nebr
J. E. HUGHZS	Richland Center, Wis. (Gen. Fel.)	Clarkshurgh, Ont
Chreeport, KyJuly 1 to 15	June 20 to July 15	I. N. TOOLE
Reed, OhlaJuly 12 to 29	Huntington, W. Va. (Gen. Del.)	Indianapolis (First church)July 6 to 22
Mangum, Okla July 30 to Aug. 19	California, Ky. (Carthage Hollness Campmeet-	Portsmouth, R. I. (camp) July 27 to Aug. 3
HARRY M. HYATT AND WIFE	ing)	Indianapolls, Ind. (Westbrook church) August 19 to Repl. 3
Fruitland, Md. (Silnam Camp) July 20 to 29	LEWIS J. AND EDYTHE RICE	N. E TYLER
Leslie, Md. (Camp)	Diagonal, IowaJune 27 to July 15 Union City, IndJuly 18 to Aug. 5	Jacksonville, Texas (Route 5) July 5 to 15
Milliport, AlaJuly 12 to 23	J. A. RUDGKES .	Pritchett, Texas (Houtel)July 19 to 29
Temple, Okla. (Bethel Camp) July 20 to Aug. G	Warren, OnloJuly 15 to 29	Malil. Texas
Altius, Okla	Clereland, Ohlo	JESSE UIILER
Kampsrille, III. (IIIIIcrest Camp)	Hererly, Mass Oct. 21 to Nov. 4	Osborne, KansJuly 1 to Auz 5
Erick, OklaSept. 5 to 17	Cliftondale, Mass,	N. B. VANDALL
Hutchinson, Kans Sept. 23 to Oct. 7	C. HOWARD ROWE	Hentleyville, Pa July 12 to 92
Sloux City, lows	Brooklyn, N. YJuly	Finding, Ohio
Signification of the State of t	California, Ky. (camp)Aug. 17 to 26 Bradford, PaSept. 2 to 16	VAUGUAN RADIO QUARTET
St. Marys, OhloJuly 12 to 22	Hutler, Pa	Racine Wite July 5 to 13
Hopkins, Mich	Lincoln Place. PaOct. 7 to 21	Columbus. Ohio
LUM JONES	Dayton, OhloOct. 22 to Nov. 4 Mannington, W. VaNov. 11 to 25	Des Arc, Mo. (Camp)July 15 to 29
Pittsburgh, Pa July 1 to 15 Sulphur, Okla July 19 to 29	MAE RUSSEIL	
Penlel, Texas (Camp)Ang. 2 to 12	Ft. Smith. ArkJune 29 to July 15	
Duncan, Okla	Davenport, Okla	Inches Miles Sant I'l ID UN
Canute, Okla,	C. W. RUTH Schring, Ohlo (Camp)July 13 to 22	F W WELLS
CLIFFORD E. KEYS Ventura, Calif	Mt. Version, Va. (Camp) July 26 to Aug. 2	Deport, Texas
Redlands, CalifSept. 30 to Oct. 14	Mooers, N. Y. (Camp)Aug. 3 to 12	
Pomona, CalifOct. 17 to Nov. 4	Wichita, Kans. (Camp)Aug. 10 to 26	Mason City, IIIJuly 9 to 92
Holtrille, Calif	Wichita, Kans. (District Assembly)	Cooperdale, OhioJuly 26 to Aug. 13 Lincoln, 111Aug. 13 to 28 Lincoln, 111Sent. 5 to 33
FRANK AND HELEN LEHMAN		
Barberton, OhioJuly 11 to 15	J. O. BCHAAP AND WIFE	
Warren, Ohlo Inly 16 to 20	J. O. BCHAAP AND WIFE Alexander, N. DakJuly 10 to 22	Columbus Ass. (70.1-1 Ct. Mirriso)
Warren, OhinJuly 16 to 30 Pittsburgh DistrictAug. 2 to 26	J. O. BCHAAP AND WIFE Alexander, N. Dak	Columbus, Ohio (Third St. Mission)
Pittsburgh District	J. O. BCHAAP AND WIFE Alexander, N. DakJuly 10 to 22 Falrticw, MontJuly 24 to Aug. 12 Kruger, MontAug. 16 to 26 N. B. SHADE	Columbus, Ohio (Third St. Mission) Nor. 11 to 33
Pittsburgh District	J. O. BCHAAP AND WIFE  Alexander, N. Dak	Columbus, Ohio (Third St. Mission)  Nov. 11 to 33  II. B. WHITE  Harrah, Ohia
Pittsburgh District	J. O. BCHAAP AND WIFE Alexander, N. DakJuly 10 to 22 Falrticw, MontJuly 24 to Aug. 12 Kruger, MontAug. 16 to 26 N. B. SHADE	Columbus, Ohio (Third St. Mission)